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# The Independent.


"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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## Our Special Contributors.

### A CONTRAST.—DEMONOLOGY OF THE NINETEENTH CENTURY.

We have been exceedingly interested in a couple of groups of sculpture by a young artist, now of this city, presenting the extremes of slavery and freedom. The scenes depicted are of common life, but characteristic developments of freedom and happiness on the one side, and of slavery and wretchedness on the other. The domestic institutions of the North and the South are brought in most impressive contrast. One of the groups presents a farmer's family in New England, and the conception and execution are equally original and spirited. The hearty, happy father, after his day's work, or on his return from the field, is seated beside his wife, with a laughing baby astride upon his foot and held by both hands to be tossed up and down to a tune which the father is whistling. Another frolicking fat urchin is climbing on his shoulder, and grasping him by the hair to hold on. A dog on one side, in the most natural attitude possible, is looking up at his master's face, at the noise of his whistling, as if to say, That's good, I like that! A kitten on the other side, at the feet of the wife, is playing with her ball of worsted, and the plain but pleasant intelligent face of the mother bespeaks the very perfection of household contentment and happiness. So does the smiling face of the young farmer, albeit his lips are blown into a trumpet shape for the full frolic of the noisy music. The babies are as full of fun as the father, but the mother is the picture of a deeper, quiet, heartfelt, sober delight. The whole scene is exquisite, and in the detail and development full of truth and character of the happiest kind.

There is genius in this effort, which, if we are not greatly mistaken, will yet be well known. The group is worth a thousand of the commonplace, classical, and comparatively costly pieces of household ornament and art, that everywhere meet the eye. There is more of character and originality in it, than we have seen in any similar group this many a day.

Now for the contrast. It is a slave-family, the sale and separation, the slave-family at the auction-block. It is exceedingly striking. There is a solemn dignity and grandeur in the group, notwithstanding the painful and detestable nature of the subject. The negro slave, the father, stands beside the block, with his arms folded on his chest, erect, calm, a rugged face, impressive in the silent expression it conveys of the sense of his misery, yet of firmness under its endurance. On the other side is the woman, with all the mother's anguish for her children, who are striving to hide themselves in the folds of her clothing, that they may not be torn away from her. Between these two, *rising above* the auction-block with its sign and leaning desk, the loathsome form of the slave-auctioneer or trader bends forward, with his leering demoniac face, into which the artist has conveyed to an intense degree the despicable and diabolic character produced by the infinite debasement, villainy, and cruelty of his employment. His features are sharpened and drawn into an infernal grin, as if he were just then delivering, or receiving, some profane, stale, obscene, accustomed joke belonging to his accursed business; and you almost look for the brutal faces of the buyers and bidders, upturned in admiration of the execrable vulgarisms of such morals and wit, that make up, in the coarseness and malignity of their indecency and cruelty, what they lack of any approximation to the qualities of reason or of thought. The ferocity and brutality of this creature's occupation are admirably portrayed in the features and expression of his countenance. This is the South-Side view. This is the Missionary Institute. These are the cherished Penates, the household gods, the sacred altars of religious worship and benevolence, the most inviolate, perpetual, and precious forms of property, piety, and domestic happiness, ever combined in one institution, as the gift of heaven!

Now to think of such a devil's trade, as that of which this dreadful scene is but the image, being naturalized, familiarized, among men, women, and children who claim the attributes of humanity! To think of its being so familiarized, that there comes at length to be nothing shocking in it to the sense that perceives it, to the thought that dwells upon it; or rather so adopted and ingratiated as a necessary form of the most perfect domestic life, that there ceases to be any sentiment or sensibility a man, woman, or child, of the infinite crime and degradation involved in it, and essentially belonging to it! To think what must at length come to be the state of society, where such a scene and profession as this are among the most sacred teachings of morality, or at least the inevitable hangers-on, if not the inseparable hallowed ministries, and most inviolable symbols, of the most perfect system of social morality and property on earth!

And to think of such a social condition, of which this young artist's characteristic group constitutes the most striking central and intrusive fixture, being vaunted as the climax and perfection, not of human misery and affluence merely, but of the divine benevolence. And yet, to think that here in New York men stand in such horror and dread of the symbols and descriptions of this heaven, that our young artist cannot find a shop-window in Broadway in which the owners or occupants will permit him to introduce his studies in this line to the admiration of our citizens!

If slavery is so divine a state, the gift and appointment of our Maker, and slaveholding the attribute of legislators, an employment, dignity, and policy worthy of the gods, how happens it that this *group-symbol* of that state, or of the ministering spirits as essential to it as the guardian angels at the gates of Paradise, or the forms of the cherubim before the Holy of Holies, should be abhorred of men, and dreadful even to the shopkeepers? Why are the pictures, advertisements, descriptions, bloodhounds, chains, thongs, auction-blocks, implements, agents of the profession, so revolting, so horrid, so hideous, that the very planters and merchants, who employ them, cannot endure a Northern eye to fall upon them, or an unsophisticated moral sense to encounter them?

If slavery be so divine an expression of celestial grace, and slaveholding the last and most perfect instrumentality of heaven's wisdom for the evangelization of a barbarous race, and the condition of a slave the most favorable condition conceivable for salvation, why should not the profession of a slave-trader and auctioneer be the most honorable, next after that of the original kidnapper, ever prosecuted in our fallen world? Why should the slave-trader or the auctioneer be considered as a mere synonym of the creature most degraded and detestable out of pandemonium, if the system for the support and prosperity of which he undergoes a discipline of such imbruting ferocity and torture, is itself the normal system of celestial love? And if the slave-buyers, owners, and taskmasters, are the ministers of that love, respectable, popular, aristocratic, good stuff for senators, judges, representatives, embassadors, clerical and political dagons, how happens it that the brokers of such divinely-sanctioned and celestial property are themselves branded and abhorred as if they were the lowest imps of perdition, excluded from the touch of civilized society, with as much instinctive loathing, as if they were pestilential assassins, selling old clothes from the Oriental Plague Market?

We do not treat in this manner the merchants of our houses, our stocks, our ships, our farms, our books, our spices, our fruits, our objects of art, ornament, and science. We do not conceal or avoid, as we would a moldy skeleton, or a pirate with the yellow-fever, the agents or instrumentalities of our Northern social life, nor do we imagine that the prosecution of our schemes of missionary benevolence will necessarily brutalize the beings whom we employ in such pursuits. For the life of us we cannot see, if the man who is found guilty of helping a slave out of slavery is such an execrable villain that he must be hanged, why the opposite extreme, the man whose trade it is to bring human beings *into* slavery, to buy and sell them for others, and who devotes his whole faculties day and night to that "divine employ," should not be hallowed, crowned, enthroned, enshrined, semi-deified. Certainly, if the act of releasing a fellow-creature from slavery makes a man a villain and a criminal worthy of death, then the act of bringing a man into slavery, but above all, the pious devoted pursuit of that work as a profession, ought to transfigure a man with glory, ought to set him on high, invested with such radiance of missionary sanctity, that all the earth should wonder after him.

If slaveholding is divine, then the go-betweens in it cannot be less than saints of a very high order. Nevertheless, it must be confessed that our young artist has presented a devil in his scene, whiskered and tight-coated as a man. Perhaps he should have set an angel over the auction-block, whispering with a seraphic smile, Who bids? Who will take these lonely wandering Africans into the paradise of the Domestic and Missionary Institute of God's providence and grace?

If any of our readers desire to see or to purchase these admirable groups, which are among the first works of the young artist of whom we have spoken, they can do it by calling at 599 Broadway, and inquiring for Mr. Rogers, up stairs. C.

### LETTER FROM MRS. STOWE.

FLORENCE, Jan. 1, 1860.

The New Year here in Italy opens upon us full of solemn presage. Everything is in that attitude of mute attention and quiet expectation which can be compared only to the dead stillness which precedes a thunder-storm.

Thrones, in these days, are no quiet seats; and while court-balls and operas and ballets are going on, the uneasy heads that wear the crowns are full of anxieties.

Austria has her troubles. Those unreasonable, ungrateful Hungarians, when she has done all she can for them, will insist on *more*;—in short, the court journals naively say, "want to regulate their own religious affairs in a way that cannot be permitted without giving up the Hapsburg policy altogether," and the Croats are of the same opinion with the Hungarians. Many Austrians are of the same opinion, too. Papers are lithographed and circulated in cafés and reading-rooms, putting people up to all sorts of profane and improper ideas of liberty of the press, freedom of religious worship, and all that. As to Italy, the revolted Duchies and the Romagna are like the genii in the Arabian Nights. Inadvertently the seal has been broken that kept them in the vase, and now the smoke of the expanding power darkens sea and land, and the Head Fisherman at St. Peter's sits ruefully considering how the great fellow may be coaxed or cajoled back into the old copper vase.

"If you would please to go back," says the Pope. "It's dreadful to see you spreading out so! A nice quiet time you were having!" "Couldn't you possibly get in again, if we'd promise to put the cover on *the other side up?*" suggest the agents of the Emperor of the French. "You don't know but that might be an improvement, and if you will get back again and try it so for another thousand years."

But it is to be hoped that the young giant has not read the Arabian Nights for nothing, and that he will kick the copper vase into the sea to begin with. The Emperor of the French has his charms of situation also. Of course we do not attribute to him any weaknesses of the noble sort, such as a brave design to wipe out the blood of the *coup d'état* by restoring Italy to liberty. He has, however, himself to look after. If he does not do something for Italy, there are the Carbonari, and more Orsini's may arise; but if he does, the priests will set France in a blaze, and make it too hot to hold him. So he puts out now and then antennæ, like a provident insect, to feel whither things are going. One such feeler has just set all the world in commotion. La Guerronière's pamphlet, The Pope and the Congress, is in everybody's mouth and hands. The Pope and the King of Naples and the Emperor of Austria, all send to the Tuileries to know what it means; and it means briefly this, that the Emperor has put out a feeler. If it takes, well, very well; but if too much of a storm rises, the Emperor can look out of his window—"Gentlemen, what is the matter? This is no affair of mine; simply the thoughts of a private individual on his own responsibility."

This pamphlet is in manner the smoothest and calmest and most respectful ever put out by mortal, but either from the fatal necessity of the subject, or some undercurrent of profane feeling in the profoundly reverential and pious writer, it has, in places, the effect of the most terrible irony. Its drift may be summed up in few words:

Let us faithful Catholics lay aside passion, and look calmly and religiously into this disturbance. The Pope must have somewhere on the face of the earth an independent temporal status. He must belong to no nation, and be under no nation, because his spiritual authority over all would in that way be swerved from its balance. But there is no reason that his temporal kingdom should be a very large one, and a good many why it should not. The doctrines that he is obliged to maintain directly interfere with the temporal progress of any *state*, so that he cannot keep up its temporal rank equal with the general progress of society without constantly denying some infallible dogmas. Of course the people of states thus governed are constantly likely to undervalue their high spiritual privilege in their discontent at those numerous temporal disabilities which place them in the rear of all other states, and constant disturbances follow. These disturbances can only be kept down by the employment of military force in a manner inconsistent with the spiritual character of the representative of Christ on earth. The smaller the Pope's temporal territory, therefore, the better for him and for his spiritual influence over all Christians. Well, then, there exists on the face of the earth one great central exceptional city, which possesses such prestige of antiquity, fame, art, religion, that it can afford to dispense with mere coarse material improvement and progress.

"In fact," he says, "there should be one people in Europe who have as their head a father and not a king, and whose rights shall be guaranteed by a father's heart—not by laws and institutions. This people shall not have national representatives, nor army, nor free press, nor magistracy. All its public life shall be in its municipal organization—enough for them shall be the calm exercises of contemplation, the culture of the arts, the care of their ruins, and the offices of devotion. Not to them that less elevated part of activity, of expansion, of faculties of earthly patriotism, which forms the stimulus of less favored countries. Under the rule of the Sovereign Pontiff, military glory, oratorical display, statesmanlike acuteness, would be but vain shows. It shall be a government of peace and quietness, an oasis in the great desert of life, where the disturbing passions of political strife shall never enter, and where there shall reign instead calm and tranquil visions of a spiritual world."

The author still further develops his ideas: "Let the Pope have an income suitable to the Head of the Church, supplied by all those nations over whom his spiritual sway extends. Let him have an army merely as a sign of public order; and let him thus reign contentedly in the hearts of all Christians." As to Romagna—of course it belongs to him—of course he has a right to it—but then they won't have him to reign over them, and it would do him no good to have a discontented people whom he can hold only by displays of force inconsistent with that divine sweetness which it becomes the earthly representative of Christ to maintain. To shed the blood of his children would shock all good Catholics, and weaken what is infinitely more important to him—his spiritual supremacy.

Neither can the Romagna be restored by foreign intervention. Not by Austria, since France cannot thus concede herself vanquished in the late war. Not by France, since the Government of France is based on the right of the people to choose their own rulers,—and on the whole the Pope is far better off without the Romagna than with it; and the minister of Christ should not be too set on his worldly rights.

This is the sum of "The Pope and the Congress." We fancy Antonelli reading the seducing description of that celestial state of pious contemplation to which he and the Pope are to resign themselves!

Meanwhile Italy is not idle in this interval of freedom in improving her liberty of the press. It rains, hails, and snows pamphlets, songs, handbills, which are in the hands of all the people. Old archives are ransacked, and charming little biographical morsels in the lives of the old authorities are distributed to the people. A friend's courier was chuckling the other day over the life of the last Pope, which is circulating in pamphlet form, and just now our eye falls on some half-dozen pamphlets, as, for example, "Considerations on the Temporal Power of the Pope," "Letter to the Archbishop of Orleans, by an Illustrious Roman Exile," "Instructions of the Pope to the Cardinal Legate of the future Congress"—a satirical ballad in which the Pope instructs his pious representative how to manage the ins and outs of his case; how he is to deny here and threaten there, entreat here and dodge there; how the slaughter of Perugia is to be a calumny which no honest man believes, and the people of the Romagna sad disobedient children, and the Mortara affair a *fait accompli*, etc., etc. The last two verses are:

> "What voice in tones of thunder
> Rings from the silent skies?
> Thou hypocrite behold me!
> Lift to the cross thine eyes.
>
> "No king in earthly purple
> Is worthy type of me!
> Here is my throne, my glory:
> Thus should my kingdom be."

This translation, made while waiting to catch the mail, does no justice to the condensed force of these verses, which equal that of the old Latin.

Thus do all signs gather round this new year; and when we hear from home we find that in America the same demons of slavery are trembling and quailing before some advancing power. We hear here in Italy of a brave good man who calmly gave his life up to a noble effort for human freedom, and died in a way that is better than the most successful selfish life. We read of troops of soldiers to guard that one calm man—a whole country under martial law, and yet not able to subdue the tremor caused by his great quiet spirit. John Brown is a witness slain in the great cause which is shaking Hungary, Austria, Italy, France; and his death will be mightier for that cause than even his success. The cross is the way to the throne. H. B. S.

### A SOLEMN CAUTION.

At the request of people outside of the office we substitute an Address for a Sermon to-day. It would not be fair, in addition to all the other heavy matter, to weigh down the stanch ship *Independent* with two such ponderous bales, and so we take the lightest.

In publishing our views upon woman's suffrage, we cannot enough caution our readers not to confound us with the editors of this paper. We fear that all of them differ from us on this subject. We therefore wait and patiently hope for their enlightenment. But, meanwhile, we cannot consent to be held responsible for any opinions they may advance upon this great question of woman's suffrage, however far it may be from a sound, progressive view. They are supreme in authority, and sovereign in their own columns. We are only passengers. We enter and sit down in our columns, or lay ourselves at length in our berth, willing to face all consequences of our own opinions and conduct. But we should think it a very unfair advantage taken of an innocent wayfarer, if he were to be taxed with a joint responsibility for all the opinions of the captain and mates, or of the conductors and officers in authority on the train.

We trust that all men will seriously read and ponder whatever *The Independent* may say on all subjects; and in all matters, save where they are left to differ from their modest and reasonable contributors, to believe them. And we may say, in short, that we will indorse their opinions in so far as they agree with our own; but cannot be responsible for them, if they unhappily wander from that test. ✲

P. S.—It ought also to be understood that, within bounds of reason, the editors and conductors of *The Independent* are not to be held responsible for the sentiments of the sermon-writers, address-makers, and star-spangled article-makers. ✲

### FAMILIAR LETTERS ON SUNDAY-SCHOOLS.—NO. 3.

By Rev. Stephen H. Tyng, D.D.

NEW YORK, February 15, 1860.

MY DEAR FRIEND: My outline of personal history has brought me to a point at which perhaps I may be permitted to apply the results of experience and observation to a wider and more abstract field, in reference to the important subject involved. Forty years' active interest and intelligent consideration connected with our Sunday-schools, have convinced me more and more of their value and efficiency as an instrument of blessing to the Church of God. During this period I have seen the waxing and waning of many individual agencies in this connection. I have known brethren who were once earnest advocates of the system, and have preached and prayed for its prosperity, giving up in despair or in disgust, and refusing longer to bear the anxiety and trial involved in its support. I have seen many teachers, of both sexes, wearied and exhausted, either with the fatigue of the labor, or the failure of success, and retiring from the whole field, to undertake its cultivation no more. I can only say for myself, the influence of the operation on my mind has been precisely the reverse. Never have I felt the importance of the work more really, and never was I more determined to continue my labors in it while my Master shall give me opportunity and his blessing. And I have in the circle of my most valued acquaintance many teachers who have labored faithfully for years and are still unwearied, and some who were active in the work before I began, and are still earnestly engaged therein. I desire to record my testimony as the result of my whole experience, that, in my judgment, there is no department of Christian labor more vitally influential upon the triumphs of the Gospel,—more remunerative in its immediate results of blessing to the souls engaged,—more effective in maintaining and enlarging the best interests of the Christian church and the most efficient operation of the Christian ministry.

Yet my work has not been without a clear perception of the difficulties and defects in the practical operation, and in the way of full and desired success. But these lead to the consideration of the very practical question, *What advantages have we a right to expect from our Sunday-schools as fair and legitimate results?* This is a question which long practice and, perhaps still more, repeated disappointments will very naturally force upon the mind. And the more earnest is the interest felt in the operation, necessarily the more anxious and habitual will be the consideration of this question. My own answer to this question, arising from anticipations always cherished, and from actual results partly attained, would involve several important particulars.

I should, first of all, say we have a right to expect the actual conversion of our children, under the influence of Divine truth faithfully and simply taught. The grand uniform instruction of the Sunday-school is to be the Word of truth;—and supposing the praying and experienced Christian teacher expounding and applying this, with a dependence on the heavenly teaching to bless his own, we surely may look for that manifestation of the power of this transforming truth to the children's minds and hearts. This, or any subsequent suggestion, will not be pursued by me, in any shape of controversy or argument: I shall simply state what are my own personal views and conclusions. I cannot consent to any lower result, as a satisfactory object and purpose in a teacher's mind, than this. The teacher's thought and plan must be that of a real and living messenger of Christ, to a little congregation whose eternity may depend upon this immediate relation and opportunity, and whose salvation, never to be secured but in a cordial acceptance of a Savior's finished work of love, may be secured under the present agency, and with the Divine blessing on the means now faithfully employed. And in the faithful and earnest employment of these means, we have a right to look for the conversion of children to Jesus, and their living by the Holy Spirit for God. The qualifications of adequate teachers I do not now consider, but suppose them fully and actually possessed and exercised. This being so, the pastor, the parents, and the church may justly desire and expect that God will bless the work with this all-important result. A seed will be growing up in the church who shall really serve him.

When I survey the actual results of blessing which I have witnessed, under this one great head, I have much reason to bear my testimony that God has never failed to bless his Word thus faithfully ministered, in some degree. I certainly have never seen the fullness of these spiritual fruits which I have desired. Yet I have not been without frequent proofs of the love and presence of God as a Savior among us in the conversion of our children. In the thirty-one years during which I have now been a city pastor, and personally connected with large schools, I have received to the Lord's table over three hundred youth of both sexes, directly from the Sunday-school. And I have no doubt I might with equal truth add two hundred more, uniting with us from the resulting influence of previous Sunday-school instruction. This is doubtless a great and blessed result, which must give joy in the kingdom of God for ever. Yet it has been hardly one in ten of the children to whom I have seen these priceless blessings dispensed, and over whose favored youth I have watched as a pastor. An early revival in St. Paul's church in Philadelphia, commenced in our weekly Sunday-school prayer-meeting on Saturday evening. The exercises closed, and the people were dismissed,—when rising from my place I counted sixteen of our youth still on their knees on the floor. They were apparently immovable from their position, and in deep emotion. I went from one to the other in a few words of affectionate and pastoral conversation, and appointed Monday evening as an occasion for their special assembly. On the next day I gave notice of this appointment, and over seventy youth met me for instruction and prayer. It was the divine commencement of a very remarkable work of mercy. The result was the addition of over one hundred, mostly from the Sunday-school, to the communion of the church. The subjects of that work are now active and earnest Christians, in the maturity of grace. Many such results upon a narrower scale have I since witnessed, and in every class of society, in connection with our Sunday-schools. I was called in Philadelphia to visit a sick girl in a very worldly and irreligious household, with whom I had but little acquaintance,—and went anticipating only a painful visit of warning to a careless soul. To my astonishment, I found a gentle child of grace, perhaps eighteen years of age, sinking in a consumption, but perfectly clear in mind, and happy in hope. "How," I asked, "have you learned all this in your condition here?" Her answer was most precious. "I had a faithful Sunday-school teacher,—and though I left her some years ago, and never gave her much satisfaction, yet when I was taken sick, I took my little Bible, and went over the lessons she used to teach me,—and God has taught me here alone." She then showed me her little Bible,—turned down and marked with many Sunday-school lessons,—her constant and loved companion. Dear child,—she had no other religious companion. But she departed in sweet peace and hope,—and my visits to her while she lived were full of satisfaction and delight. Similar incidents of actual conversion under Sunday-school instruction have occurred in such numbers, that I might fill many sheets of paper with them. I have seen them manifested in children from six years old and upwards;—infants giving a clear account of their hope in Jesus, and love to him,—and thus, according to the promise of the Spirit, "perfecting his praises." I have seen whole families brought to Christ under such influence, who were far off from all Christian habits even, until little ones carried home from the Sunday-school the life-giving messages of truth. I have seen most interesting exhibitions of deep and real religious fervor and faithfulness in the actual instruction; teachers and children really alive to their work, and completely engaged in its enjoyment. But as I have marked these blessed results, demonstrated possible and within reach, my heart has longed to see a constant and extended manifestation of such Divine influence in this youthful congregation. When I have looked upon them in their gathering and occupation, and spread before my anxious mind the value of their youth, the preciousness of their opportunities, the peculiar advantages of their assembly, the direct promises and illustrations connected with the young, and seen what might be attained in all, from what had been attained in so many, I have often been disturbed and overwhelmed by the want of real efficiency and vital power connected with the work. I have doubted whether the real expectation and object in the teachers' minds were the conversion of the souls of children. How precious has appeared that short hour of instruction! How important every impression which was to be made on those open and plastic minds! And when levity or carelessness have occupied the place of deep seriousness and concern in the little assemblies around me, and teachers and children have appeared listless, or indifferent, or trifling, I confess my soul has sunk in many a moment of despondency and distress. I have longed for a seriousness and solemnity, connected with cheerfulness and agreeable relations on the teachers' part, which would indicate their apprehension of the unspeakable importance of their employment, and value of the influence to be exercised. The work has often had a tendency to run into a mere amusement, and the desire to make it attractive and popular tends to throw a worldly and secularizing influence around it. It is sad to think that we have often failed in obtaining the real blessing, in the prayful and light character which we have given to the occupation, and have sacrificed to superficial enjoyment the more lasting happiness of real conversion. But I can go no further under this one head of rightful expectations now. S. H. T.

### FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Feb. 11, 1860.

The important event of the week in Congress has been the announcement by the Speaker of the Standing Committees of the House. In the main they have been admirably arranged by Mr. Pennington—so arranged, in fact, that it will not be the fault of the House if this Congress neglects to legislate justly during its existence. At least, it will not be the fault of the Committees of the House.

The most important Committees have Republican chairmen and a Republican majority, with the exception of two, and these are not political committees. The Committee of Elections is presided over by Mr. Gilman of North Carolina, one of the fairest of the Southern Opposition members, and the Committee on Indian Affairs has for its chairman Mr. Etheridge of Tennessee, one of the boldest and most able of the Opposition members from that state. It was generous in the Speaker to accord to these gentlemen such honors—and I will add, that they were deserved.

Mr. Sherman, of course, was entitled to the chairmanship of the Committee of Ways and Means, not only because he was the first choice of the Republicans for the Speakership, but because of his peculiar fitness for that position. He is always cool, always courteous, yet firm, decided, and eloquent. Putting him at the head of the Ways and Means Committee, from his reputation, means economy and retrenchment in the public expenditures, if the Republicans can control the Senate and the Administration.

The Committee on Commerce is an able committee, and is so made up that the great West is recognized as having a commerce of her own. The slaveholding Democracy have always ignored the West, but the Republicans give it at once the position which its already gigantic and growing inland commerce earns for it. The Speaker has been criticised in some quarters for making a Western member chairman of this committee, but he did it on purpose—to let the country perceive that he is in earnest when he recognizes the West as a power as well as the South.

Of the Committee on Foreign Affairs Mr. Corwin is Chairman. Mr. Burlingame of Massachusetts follows him, and it is supposed that Mr. Corwin's known conservatism will restrain the warlike ardor of the young Massachusetts orator. If he is ever tempted, as he was in the last Congress, to propose war against England for insufficient cause, Mr. Corwin will be able to combat in Committee the enthusiasm of the gallant member. The rest of the Committee is conservative and peaceful, as it should be. Mr. Grow stands at the head of the Territorial Committee. He has for years occupied a position on this Committee, and he is better qualified than any other member of the House to be at its head. In his hands the interests of Kansas and the other Territories are safe. He will report a bill at an early day for the admission of Kansas as a state into this Union, under the Wyandotte Constitution.

The Senate and House have been considering a Post-Office Deficiency bill during the week. It merely provides for the payment of debts which have been some time due to the mail contractors, owing to the failure of the last Congress to make an appropriation to the Post-Office Department. Recognizing the urgency of the case the House waived all formalities and passed the bill, but the Senate made use of this very urgency to tack upon the bill independent legislation in the form of an amendment abolishing the franking privilege. It was unquestionably the expectation of the Senate that the House would be so desirous of giving justice to the condition of the Government that it would swallow any amendment, however objectionable. But judging from the debate of to-day in the House, a large majority of its members will refuse to concur in the amendment without reference to its character, and entirely upon the ground that the Senate has no right to incorporate independent legislation through amendments into the appropriation bills. This practice of the Senate has been submitted to so long by the House that great evils have grown out of it, and it is time an end was put to it. In the last session of the last Congress the Senate sent to the House at dead of night perhaps fifty amendments to an appropriation bill, all of them entirely foreign to the bill itself, and the most of them containing enormous jobs for interested parties. It is now generally understood that the only way a great job can go through Congress is to get the Senate to attach it to an appropriation bill in the form of an amendment, and thus force it, during the last hours of a Congress, through the House. The present House means to put its foot down against such legislative iniquity at the very beginning of the session.

Yesterday afternoon the state of Virginia gave the world another specimen of its "chivalry" and nobility. Mr. Pryor first gave us, in his abuse of Mr. Hickman in the House, a specimen of the Virginia idea of parliamentary decorum. We now have another attack by another Virginia member upon Mr. Hickman, and this time it is outside of the hall of the House.

At four o'clock yesterday Mr. Hickman, while quietly walking down the Capitol steps, was approached by Mr. Edmundson of Virginia, who insulted him with foul language because of a recent speech delivered by Hickman, and followed up his words with a blow from his cane, which took effect upon Mr. Hickman's head. Edmundson is a very large man, of powerful frame, and it is said was at the time in liquor. Hickman is a small, slender, weak man, was ill at the time and before, and since the brutal attack upon him has bled freely at the lungs. It is probable that there are a dozen members on both sides of the House who could each demolish half a dozen men in Hickman's physically weak condition. The moment that he was able to realize the attack upon him, Mr. H. sought to defend himself by all means within his reach, but he was seized by Mr. Breckinridge of the Senate, who ran to the scene of the assault, while the Virginia member was taken in charge by Keitt of South Carolina and Bouligny of New Orleans, who were with Edmundson. This Mr. Edmundson was one of the instigators of the attack upon Mr. Sumner, standing around while Brooks committed the outrage upon the prostrate Senator.

It looks very much as if the Southern Democracy, who hate Mr. Hickman bitterly, were bent on taking his life. It was generally understood, a few weeks ago, when Mr. Pryor attacked Mr. Hickman in the House, that he intended to draw him into a duel, and thus get an opportunity as an experienced pistol-shot to put the member out of sight. This attempt was a failure, and now another son of the Old Dominion deliberately attacks him within the Capitol grounds, and if he had not been restrained, and if Mr. Hickman had not been able to have shot him down, he would have left the Pennsylvania member, as Brooks left Sumner, prostrate and senseless at his feet.

The most remarkable feature of these attacks is, that they always occur when the man attacked is *alone*, and when the attacking party has two or three stout friends at his side. This, it must be remembered, is a specimen of the genuine Southern chivalry, which is going by-and-by to dissolve this Union, against the will of twenty millions of people in the free states! It may be well to remind Southern gentlemen that, in such a rebellion against this Government, instead of half a dozen Southern men against a single man from the North, each Southern disunionist would have to deal with a half dozen lusty farmers or mechanics from the free states.

It would seem as if every honorable man from the slave states must groan in anguish over this cruel outrage upon the common rights of humanity, and I believe that many of the Southern members do condemn it utterly. It can bring only disgrace upon the men or the party who justify or even palliate it, and unfortunately this is not all—the reputation of the country suffers abroad, and Massachusetts as well as Virginia stands disgraced in the eyes of Europe and the world. D. W. B.

**Slander Refuted.**—Our readers who have seen the story that Neal Dow has become a drunkard, will find a satisfactory refutation, from a reliable source, printed on our second page. We tried to give it an earlier insertion.

**Premium Tract.**—The premium of $50 has been awarded to Rev. J. R. Scott of Yonkers, N. Y., for the Prize Tract on "Congregational Singing," and it will be published shortly by Horace Waters and sold at a low rate.

**Second National Convention of Union Prayer-Meetings.**—We have been requested to copy from *The Sunday-School Times* an article a column long, appointing the second national convention to be held at Philadelphia on the 6th of March. The call is signed by W. E. Dodge and others in New York, and George H. Stuart and others in Philadelphia, with this, which is all we now have room for:

"P.S.—All responses to this circular should be addressed to P. B. Simons, Esq., or Rev. George Duffield, Jr., care of the Young Men's Christian Association, Philadelphia, Pa."

The New York State Temperance Society will meet at Albany on Monday next, and listen to a Sermon from Rev. Mr. Willett of Philadelphia.

### THIRTY-SIXTH CONGRESS.

In the Senate, this week, the Kansas Wyandotte constitution has been presented through the Chair, and a motion made for its reference. Messrs. Mason and Brown gave notice of determined resistance to the admission of Kansas, unless all the provisions of the Act of last session are strictly complied with. Mr. Pugh said he should not stand for forms, if there is a substantial conformity.

Mr. Hale, on Tuesday, made a speech in full reply to the demonstrations of Senator Toombs.

In the House, unsuccessful attempts have been made to elect a Printer—there being a dissatisfaction as to the proposed disposal of the anticipated profits of the job. A committee is to make searching and sweeping inquiries with reference to the reform of abuses, and the reduction of expenses in the printing of the House.

The Post-Office Deficiency Bill has been considered, and the Senate's amendment rejected. So the bill goes back again to the Senate, and the contractors still wait for their dues.

On Monday there was but little business done in either House, the day being appropriated to eulogies on the late Senator Broderick.

### LATEST NEWS.

#### Foreign.

An active demand for discount sprang up at the Bank of England on the 30th. Under these circumstances, at the commencement of business on the 31st, the announcement went forth that the *minimum* rate of discount was advanced from three to four per cent.

General Garibaldi arrived at Milan on the 28th from Como, with his bride.

The Hungarian Protestant Deputation has left Vienna without obtaining an audience of the Emperor. His Majesty offered to admit to his presence two members of the Deputation separately, and as private individuals, but this was declined. The Hungarians demanded the restoration of all the rights and privileges of their Church, and will accept nothing less. If the Emperor complies it would be tantamount to a confession that the Austrian policy for the last few years had completely failed. One side or the other must in the end give way, and a violent struggle is feared.

The most important announcement from France is the suppression of the *Univers*, the journal representing the interests of the Pope at Paris. The *Moniteur*, in announcing the fact, gives as a reason, the tendency of the doctrines advocated by the suppressed paper, to dissolve the necessary alliance between religion and the institutions of civil government; the immediate reason, however, being the publication of the Pope's recent encyclical letter.

#### Domestic.

Southern Conventions.—The action of the Joint Committee of the Virginia Legislature declining the invitation of South Carolina to a Southern Convention, extinguishes that project, and exercises the chivalry considerably, who now denounce the people of the Old Dominion as submissionists. The Disunion humbug is exploded.


The Independent.

Special Contributors.

The following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (✲,) Mrs. HARRIET BEECHER STOWE, (H. B. S.,) and JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

## Woman's Influence in Politics,*

BY

### HENRY WARD BEECHER.

On a night so bitterly cold, in mid-winter, only warm hearts would bring so many of you hither. It is just that which this cause needs,—warm hearts.

I do not propose to speak upon that general theme, *women's rights*; nor to raise the long-debated and unimportant question *of the equality of the sexes*. It will scarcely be denied that men are superior to women, as men; and that women are immeasurably superior to men, as women; while both of them together are more than a match for either of them separately.

But the only question needful for the purpose which I have in view, is this: Are women, as much as men, in the education and development of society, fitted for enlarged functions, and shall they be allowed, like men, to discharge all offices of life for which they are fitted?

Since the beginning, men have grown more and more valuable. I do not refer to that fundamental value derived to us from our relations to God, and which are the same in all, unaffected by barbarism or civilization, and are the foundations on which stand all secondary rights, civil and social. But, while man's spiritual value does not change nor grow, his secular value does. As members of civil society, men are valuable by the amounts which they severally add to the social, moral, or civil elements of commonwealth. The wise, diligent, ingenious, trustworthy, frugal, enterprising, religious-minded citizen is worth vastly more to society than the negligent, wasteful, and indolent man. Whatever apparent exceptions may appear, men have increased in power from age to age, and are of more political and industrial worth at this time than ever before. They are worth more as mechanics, husbandmen, and laborers; as inventors and factors; as civilians and citizens. Man's capacities of thought and execution have increased, and are increasing. We eagerly expect greater development. This is the boast of our times, and *progress* has become a banner-word and rallying-cry. The age is progressive not so much by the things that are done, as by the men that can do them. When we boast progress, we do not mean in roads and engines, but in Ericssons and Stephensons; not ships and steamers, but Steers and Brunels; not dwellings and art, but architects and artists; not good laws and beneficent institutions, but good citizens and wise statesmen. It is man that is developed, and growing every age to higher capacity. And already men are on tiptoe of expectation. All the past is twilight. They look for the full light in coming days. The history of man is yet in the future. The past is seminal and germinal. The future is to have the blossom and the fruit.

But we have outgrown the old-world idea that *men* could be circumscribed in function except by the conditions of their own being. They are no longer born to hereditary trades, denied their rights of education, barred by any custom or law from pursuits to which they have aptitudes, or hindered from doing whatever right thing under the heavens they have a power to do well. It is established, that where there *is power there may also be function*. There is no restriction or limitation to the normal application of a man's powers. He may prove his faculties in any direction, and do whatever is right to be done in any department of life. A man may invade a woman's territory without hindrance, if he pleases, and sew or knit, wash or bake, cook or nurse, for a living. He may range through the whole scale of occupations, restricted by nothing but the limitations of his own gifts.

Now the question which we propose is two-fold. Is woman, like man, a creature in whom progressive civilization develops higher capacities and new aptitudes? And is there any reason why woman should not be permitted to follow her aptitudes and capacities, and to do whatever she can do well? Why should there be one law for man and another for woman, in the use of natural gifts?

In the growth of civilization women have steadily risen, and have enlarged their sphere and multiplied their functions. May we not reasonably expect that hereafter the same development will proceed? Are there not for woman as for man new applications of power, new spheres of influence? Or is man the true fruit of the human race, and woman only a blossom, good to give him start, then perishing to let him swell to full proportion?

Consider the lesson of history. How much has woman advanced in variety of functions and in versatility of powers. She was once an article of merchandise, and is still among savages. She was secluded, and not accounted an equal member even of her own family. Her name in many nations has been a synonym for all that is weak, vain, and even contemptible. She has been, in some periods of the world, denied the rights of social life; and, by arguments just such as are now employed to bar her further usefulness, it has been declared that she ought not to be educated, that her province was subordinate, and her duty the service of the coarser man. The educated woman of our days would have been the wonder or the horror of early civilizations. She has attained and holds without remark a degree of liberty and various efficiency which would have violated the customs and shocked the prejudices of olden days. At each change, at every upward step, have stood those pleaders, whose undegenerate posterity are yet in the same manner reasoning, affirming that already she was in her right place, and should stay where Providence placed her. For the men who reason with faces prone to the earth, think always that the state to which the world has grown in this day is all that God meant that it should ever grow. Men of great conceit have ever thought that Time was ripe in them. At length woman dawned into literature and changed the spirit of letters. When she became a reader men no longer wrote as if for men. She enforced purity and higher decorum. When woman came as a reader and a writer, then again men saw that guiding star which led them where the young child of Christian purity lay. For, after all, it is the Pen that is the tongue of the world. And a woman's hand is becoming more influential than the orator's mouth.

Woman has also advanced to a higher sphere as a teacher, and all are beginning to feel, although it does not yet appear what she is to do, that a new life is opened to her. Thus, step by step, against prejudices and arguments of her unfitness, against rude pushes downward, and much advice as to her proper duties, (which in the main have been the drudgeries that men disliked,) women have advanced to a wider plain, to higher duties, to a liberty of following freely her own natural gifts, and to the reluctant recognition of her right to do whatever she could do well!

Nor have the prophecies that, like bats, have flitted about her, been fulfilled. In the augmentation of her liberty and the enlargement of her sphere, she has forsaken no duty of home, and lost no grace of tenderness and love. She has become a better mother, a better wife, daughter, sister, friend, by just that enlargement which it was predicted would unsex her. Experience has shown that as women are made to be worth more to society at large, and in public interests, she becomes richer at home, and is capable of building it better, and administering its duties and affections more skillfully and refinedly. Woman is not best in the family in those communities where she is most secluded. She is richest in all household excellences in those societies where she has liberty of widest activity and motives to the exercise of her talents upon the largest scale. That vulgar maxim, worn smooth in fools' mouths, that a woman ought to stay at home and take care of her husband's clothes and her children's food, is a switch cut from that great tree of Arrogance under which despotic men have always sat, and from which the strong have always cut their bludgeons and cudgels wherewith to strike down or chastise the weak. A woman is better fitted for home who is also fit for something else. It is largeness, it is generous culture, it is power made skillful by exercise, that make both men and women rich in domestic life. Whatever makes her a better thinker, a larger-minded actor, a deeper-thoughted observer, a more potent writer or teacher, makes her by just so much a better wife and mother. No one is a more tender companion for being weak and helpless. Our homes demand great hearts and strong heads. But these need the culture of open air and the free heavens. They are not of the hot-bed or the conservatory.

But, although women are like men in this, that they are susceptible, indefinitely, of improvement, of augmentation of power, of new applications of that power, yet we must not suppose that they are men over again, with only another name. The virile or masculine influence and the feminine influence should be wedded as much in the thought world as in the physical world. They are two, they are different; and that is the very reason of their power when co-ordinated. Man, as a characteristic creature, thinks from the physical and the passional stand-point; and this gives him power and outward victory. Woman thinks from the stand-point of affection and moral sentiment; and this gives her purity and rectitude. Now man, from his organization and education, taking the stronger and coarser and more outward forms, and woman, taking the serener and higher and more inward forms, united together, constitute the whole trunk, leaf, and blossom, and make the perfect one. Each sex has something of the other's gifts, and each has a superiority of its own over the other; and the highest form of influence on the earth is that which blends both the peculiar woman-influence and the man-influence.

I do not ask, then, that woman should change her nature. That would spoil everything. We want her *as* a woman, and because she is a woman—not a man. We do not ask that she shall do what man does, as man does it; we ask that she shall do in her way the things that man does in his way. We ask that she shall bring the woman mind into those functions which have always needed it, which will always be partial without it, and which will ripen to their full disclosure of beauty and utility with it.

Therefore, we seek not to unsex woman, but to unite in public affairs what God put together, and what, from the beginning of the world, men have been keeping separate—namely, man's life and woman's life. I know of no reason why woman should not walk with equal steps and hand in hand with man from the cradle to the throne, and from the throne to the grave. There is not one thing that man ought to do, there is not one thing that ought to be done, which woman ought not to be permitted to do, if she has the capacity for doing it. For wherever there is a gift there is a prophecy pointing to its use, and a silent command of God to use it. The possession of a gift is a charter conveying to the possessor permission to use it. When God gives man the power to speak, the possession of that power is his permission to speak; and when God gives woman the power to speak, the gift itself is evidence of the Divine intention. When God gives man the power to paint, he is called to be an artist; and when God gives woman the power to paint, she, too, is called, by that same gift, to do the work which it indicates. And wherever, in all equitable and just functions of civil society, woman has power to do as women do it, a thing which man has power to do as men do it, she is as much called to act, and has as much right to act as he has.

And I do not ask this for woman's sake. I do not feel the want (though I am not ignorant of it) that women themselves feel, in consequence of the partial and unjust laws which have betided them. They, better than men, can plead their own want in this respect. My plea is not for woman: my plea is for men. And I take the ground on this subject, that *we* need an enlarged sphere for women. Whether *they* need it or not they can say. The world, human society, man's own comfort, (if it be brought to the basis of a selfish calculation,) every material interest of human life, demands that man and woman should be united, as much in intellectual as in social, in civil affairs as much as in personal, in public as much as in private interests. Men rob themselves and society by prohibiting woman from doing things which she is able to do, and fitted to do.

I advocate a larger use, then, of woman's influence in public affairs; and that the whole subject may be brought to a definite starting point, I will state my position distinctly.

*Woman ought to have the same right of suffrage that men have.* The moment that is granted, the rest will follow. The vote is the point at which public opinion takes hold on public action. It is the point at which moral and political forces are condensed from thought-forms into the material form of laws, institutions, or public policies. The soul incarnates itself in public affairs by the vote. And in our government the vote is the wheel and rudder, and controls the motion of the ship. Put that into woman's hand and she need petition no more for rights, but assume and exercise them.

Our public affairs are susceptible of great advance. It may seem to you that the millennium has come, that parties are perfect, that government goes without a rub, that civil society is in a beatific state! But I have the impression that politics are yet in need of some improvement! There has certainly been great advance in these things, but there is room for still further advance. For, to speak soberly, our public affairs are marked by those faults which we should expect from the preponderance in them of simple man-influence. Force, passion, and fraud are very largely employed in their management. Rude force, all manner of uproarious, selfish passions, and base frauds, secreted, or blossoming out upon the skin—these are characteristic of our public affairs. But they are exactly what we should expect would characterize the administration of man, separated from the direct influence of woman. Without the ameliorations which woman's nature is capable of producing upon him, man stands as trees stand in this wintry night—strong enough of root, strong enough of trunk, and strong enough of branch, but without a leaf, and without a blossom. They cast no shade, and are bleak, rugged, and cheerless, —as bachelors must needs always be! No summer comes to man till leaves come, and blossoms come. And as it is in the individual, as it is in the family, so it is in civil and public affairs. The masculine element, whatever strength it may have, whatever cogency of lower human wisdom—wisdom relating to materialities—is deficient in heroic justice, in disinterested kindness, in real moral refinement; these are the very elements which our public affairs need. Shall we neglect that instrumentality which God always employed in the amelioration of society,—the co-ordination of man and woman in joint influence. Woman is appointed for the refinement of the race. She is God's secular ordinance for purity and goodness. Shall we understand her power, and employ it directly, or shall we ignorantly and by accident take her indirect usefulness?

The need of moral influence in the administration of political affairs is universally conceded. Some propose to act by the preaching of the Gospel. I am one that does. But the power of preaching is to be measured by the forces which it develops.

Preaching is not to supersede natural laws. It is to inspire men to the right uses of all these agencies with which the soul, the body, society, and the physical globe are stored. Will any preaching avail that forgets this? Are we to be oblivious or skeptical of woman's function in the civilization of the race, and to expect, without her, results which God accomplishes only by her presence and active influence?

Since the world began, to refine society has been woman's function. She is God's vicegerent on earth for the end. You may be sure that she that has carried refinement to the household, to the church, to social life, to literature, to art, to every interest except government, will also carry it to legislation, and the whole of civil and public procedure, if it is to be carried there at all.

For a long time woman has been supposed to be the refiner of the domestic circle. But why should not her power of refinement be suspected to be as applicable to every other relation in life, as to the household? What is there under the roof of the house that gives this charm of woman such peculiar power and potency there? What is there that hinders it from producing the same effects in the church, in senate-chambers, in legislative halls, in primary meetings, anywhere in the broad sphere of public affairs, that man now acknowledge in the family? My faith is rooted, and grounded, and established, that the cheapest, the easiest, the most natural and proper method of introducing reformation into public affairs, is to give woman a co-ordinate influence there. Let these two great elements of the sexes go, influencing each other, straight through public affairs, just as now they influence each other in all the private relations of life. That will reform polities and civilize selfish and barbarous statesmanship.

Look, for a moment, at some of the results that would accrue from the granting of the liberty of suffrage to women.

What would be the effect of their votes in the selection of men for offices; town, state, and national? Do you not know, does not every politician know, does not every man that is at all conversant with public affairs know, that you are obliged to choose men for office with reference to those who are to vote for them, and that if men were selected whose election depended as much upon the votes of women as upon the votes of men, not one bad man would be put up where there are fifty selected now? The voting of women would be the sifting of men throughout the nation.

That is the very difficulty. It is because there are so many brutal hordes, it is because there are so many selfish cliques, it is because there are so many plotting men that set on foot sordid schemes, and resent all interruption, that there is so much opposition to the refining of public affairs by woman's vote. For what man that is gross, what man that is corrupt, would not be blighted before woman's vote, as he would be blighted if lightning from the right hand of God had struck him? Bad men will receive their quietus in that day when woman becomes a voter.

That which would be true in respect to the selection of men for office, would be equally true in respect to all the public questions of the day—all questions that turn upon humanities, or that relate to morals; or that depend upon the higher moral sentiments.

Do you not know that our legislation has been characterized by a selfish expediency? Since the days when the old Revolutionists stopped writing and fighting, since the days when trading and emigrating people, and mixed institutions, began to predominate over the old Revolutionary impulses and discussions, our public affairs have pivoted upon expedients and not upon principles. Policies rather than duties have been our study. Questions fundamental to all governments, of justice, of truth, and political purity, have been even unpopular.

There was never such an anomaly as our community has shown in the last thirty years. The most unpopular and detested of all questions has been that for which the Revolutionary war was fought, for which this Government was confederated, and in whose essential spirit our Constitution and laws were established. By a kind of political insanity this nation has turned the whole popular violence against the inward principle upon which our national life depends. Finance, tariffs, the details of commerce, revenues, have tasked the statesmanship of our day, to the exclusion of questions wide as our race, and which touch society, and human nature itself, at every vital point. From these public men have turned with contempt or rage, stigmatizing them as sentimentalisms and philanthropisms. The moment questions are propounded which turn on rectitude, on immutable justice, on considerations romantic or heroic, they are scoffed at, they are rudely kicked out of the caucus—no, they never get into the caucus, and are not dreamed of there.

Now, the moment you bring into our public affairs woman's influence, her stronger moral sentiment, her love of disinterested kindness, her deep and ineradicable sentiment of purity, her moral courage, and faith in all that is good, her yearnings and aspirations for the higher, serener, and more heavenly truths and knowledges; the moment you bring together in public affairs virile strength and female refinement—then you will have God's foundation for moral purity and public peace; and great moral interests and questions of humanity will take the place of selfishness and miserable quarreling expedients. Then, principles will be discussed and applied, and legislation will grow heroic again.

This will also bring civilization into our primary meetings, and decency into our secondary ones. For we have heathenism here as rife as that in any other quarter of the globe. You do not need to go out of New York to see whatever barbarity or truculent heathenism is to be seen anywhere else on the globe. We keep specimens of everything this side of perdition, and some, I think, of things the other side.

If it were understood that in every ward and neighborhood the adult population, the whole of them, men and women, were to control the primary meetings, there would be no more trouble in these meetings than there is in our households. The restraint, the refining influence of woman, would make that orderly which is now like the tussleing of dogs. And that which is true of primary meetings is still more significantly true of legislatures and national assemblies. Woman's influence, if introduced into public affairs, would work in the same direction there that it has worked and is working in social life, in literature, and in religious assemblies.

But let us attend to some of the objections that are made to such an introduction of woman's influence into public affairs. It strikes many, before reflection, and none more than women themselves, that a participation in suffrage would subject them to rudeness, and to an exposure painful to delicacy. As if that very rudeness were not the result of woman's absence! As if it were not her very office to carry with her whatever is seemly and decorous!

In the first place, it should be understood that if women were to vote, there would be an end of indecent voting places. The polls would no longer be in vile precincts, and in pest-holes. If father and mother, husband and wife, brother and sister, man and woman, inspired by the sanctity of patriotism, were to go forth together to vote, do you suppose that our elections would be characterized by the vulgarity and violence which now defile them?

What is there in depositing a vote that would subject a woman to such peculiar exposure? A woman in dropping a letter into the post-office is made more public and is full as much indelicate as in depositing her vote. A vote is the simplest, the neatest, the most unobtrusive thing imaginable. This white slip of paper drops as quietly and gently as a snow-flake on the top of the Alps—but, like them, when, collected, they descend like avalanches, woe be to the evil which they strike! Let the man who is the most fastidious, who prides himself most on his refinement, find fault if he can with the vote of a woman—a thing that is so easy, so simple—but that would carry into human affairs a power almost like the right hand of the Almighty!

But why this publicity? Why not remain at home and exert an influence upon public affairs though husband, father, brother?

Because, while woman is excluded with contempt from political duties, her advice and influence at home must always be at the minimum. If once she began to accept public patriotic duties, she then would exert a ten-fold indirect influence at home. But, now, men take it for granted that women know nothing of public affairs, and that all their suggestions must of course be the result of an ignorant simplicity. A woman is not made a safe adviser by being kept at home in ignorance of all public affairs. And if she informs herself intelligently, then why should she not act just as much as man? She is by nature better than man, of a purer and higher moral tone. Why not help man when most he needs help? It is amusing to hear men, when pressed upon this point, enlarging upon the silent influence of woman—upon the sweetening home affections, upon their bland and gentle restraints or excitements, and declaring a woman's home to be the only appropriate sphere of political influence.

But the moment she takes him at his word and endeavors to incline husband or brother to any political conduct, they turn with lordly authority upon her, saying, "My dear, your proper duties are in the nursery and kitchen. What do you understand of public affairs? Do not concern yourself with things of which you know nothing."

Indeed, there is a large infusion of vulgar arrogance in even good men. They believe that woman was created solely or chiefly for the cradle, the bread-trough, and the needle. These complacent gentlemen suppose that God made man for thought, action, heroism, and woman as nurse, cook, and plaything.

But, I ask, why does not this argument in repect to woman's influence hold just as good in everything else as in public affairs? Why do you not say, "A woman ought not to be a school-teacher; if she wishes to teach the race, let her influence her father and brothers and husband, and act through them?"

Why not say, "A woman ought not to be an artist, and daub her fingers with paints; let her influence her father and brothers and husband to paint?" or, "A woman ought not to waste her strength in writing; let her influence her father and brothers and husband to write?" Why do you not say, in short, "Woman is a mere silent, interior, reserved force, and man is the universal engine to be set in operation by her?"

There is undoubtedly such a thing as indirect influence, as general influence. But, I have noticed that men who wished things to remain as they are, are in favor always of general influences in distinction from directly applied forces. It is open, direct, applied force, that abates evil or promotes good.

Such intelligent activity will, as part of its benefit, raise up a public sentiment, in which direct forces will act more efficiently. But there can be no gradual and general influence, where there is no special causation. When men act in their own secular affairs, only the sluggard and the fool expect to reap where they have not sown. Nobody makes out a bank-account under the general influence of commerce. Nobody farms on this principle. The general influence of husbandry never drained a swamp. It is the theory of cultivation *applied* that brings harvests. The general progress of health never cleaned a street; it is sanitary ideas *applied* that do this work. General influences are nothing but the sum of particular influences. If these men who propose leaving evils to be corrected by general influences were to talk to the clouds, they would say, "Oh, never rain; leave all things to the general influence of diffused moisture."

It is further objected: "If woman were to vote, then, of course, she would be eligible to public offices." "Well, why not?" In every respect in which a woman is known to have gifts of administration, why ought she not to exercise them? When a farmer dies, if the wife has executive power, she carries on the farm; when a merchant dies, if the wife has tact, she carries on the business; if an editor dies, if the wife is enterprising and able, she carries on the newspaper; if a schoolmaster dies, and the wife is competent, she carries on the school or academy; and nobody supposes but that this is perfectly right. All through society, in a sort of unasserting way, woman goes out of what is considered her sphere, and nobody thinks but that it is perfectly right. But I hold that it should be recognized as her right to engage in everything for which she is fitted, public affairs not excepted. No woman could be elected to the office of a Justice of the Peace unless there was a general conviction that she had peculiar gifts for its duties. This matter is surrounded with such safeguards of popular prejudice that no woman will be called to any office, unless it is very apparent that she has a fitness for it. Wherever there are gifts there should be liberty of exercise. Faculty always demands Function. Every human being has a natural right to do whatever they can do well.

But it is objected, that by mingling in public affairs women would soon extinguish that delicacy that now gives them both grace and influence. Are we then to believe that womanly qualities are God's gift, or only the result of accident and education? If God made woman with a genius of refinement, tenderness, and moral purity, it is not probable that the exercise of large public duty will efface the marks of her original constitution, and that an active patriotism will tarnish her purity, and zeal for public justice will demoralize her nature.

We are not to forget that a woman's participation in suffrage will at once change the conditions upon which they are to enter. When men ask, would it be wise that woman should enter the hurly-burly of the caucus, and mingle with the fanaticism of party fury? I reply, that her presence would end these evils. Should a man, having an exquisite lamp burning perfumed oil, refuse to carry it into an unlighted room, lest the darkness should contaminate the flame, all would smile at his ignorance, as if light were not, in its nature, the death of darkness.

And when it is asked, "Would you go among brutal rowdies with your wife and daughter, and subject them to their insults?" I reply, if it were understood to be not an intrusion, nor a violation of constituted law, but a thing in accordance with both custom and law, I would take my wife and daughter and walk, I care not into what precinct or neighborhood; and there is not in the United States a place where they would not be safe. Or, if there were one drunken creature to mistreat them, there would be five-and-twenty stalwart men to crush the miscreant! For when it is once the custom for woman to mingle in public affairs with men, there will not be found a class of men in our land that will not respect her presence. Now and then I see a man that walks in the street smoking, with a woman on his arm—but only now and then. Once in a while I see a man that rides in an omnibus smoking, when there is a woman in it—but only once in a while. These are exceptions. Men instinctively reverence women. Nor is this the peculiarity of men of cultivation or wealth. Men who toil at the blacksmith's forge, and in the various other departments of manual labor—men whose hands are so hard that they would almost strike fire from steel, have under their brawny ribs a heart that loves and reveres the purity of woman. And in whatever sphere her duties might call her, if she was admitted to it by custom or law, men would meet her as now they meet her in the sanctuary and in these halls.

But it is said: "It would draw woman from her appropriate sphere. Home is the place of her life." And I would like to know if public affairs do not draw man from his appropriate sphere just as much? Can any man attend to his duties as a citizen, and not give time to them? And yet, does he injuriously abandon his store or his bank? It would not take any more of woman's time than it does of man's. But what is time given for, but to be used in duty? Nay, —it would save time to men and women if a higher spirit could be infused into public affairs. It is sordidness and low ambitions that exact so much time and strength of good men in the conduct of affairs. And if men were morally elevated they would strike for rectitude without all those struggles and tergiversations which now impede their progress. Attention to public affairs, then, would not draw woman from her appropriate sphere one whit more than it draws man from his.

I do not ask that every woman shall be a candidate for office, or an officer. There is no danger that she would suddenly become wild and rampant, simply because a high moral duty devolved upon her. Intelligence and real moral power sober the silly passions, restrain vagrancy, give stability and discretion. And woman would be a more discreet stayer at home if she were taught wisely how to act in public duty away from home.

Again, it is said that women lose the charm and delicacy of their sex, by mingling in public affairs. No, no; you do not believe any such thing. You do not believe it, who say it; or, you say it without thinking. A great many women, having received from God the gift of song, sing in public; and no man ever thought of raising this objection in regard to them. Who ever thought of raising it in regard to Jenny Lind? On the appearance here of Madame Sontag, a kind invitation was sent to the clergymen of New York and Brooklyn to attend a preliminary exhibition of her powers in the old Tripler Hall. You may be sure that we were all there; and she sang as she ought to have sung before the assembled clergy of these two cities! When she had finished Dr. Cox rose, and, with his inimitable eloquence, expressed our united thanks and admiration to her for what she had done; and blessed God that she had the gift and power exhibited. But not a word did he say about exposure, about her being unsexed, or about her being out of her sphere. It was taken for granted, that since God had given her such song-power, it was her duty not to silence it, but to use it for the good of the greatest number. But what peculiar right is there in Art to enfranchise woman, and make that delicate and proper which custom forbids to religion or public affairs? Is it right to sing and wrong to speak in public? Is it delicate for Jenny Lind to confront five thousand faces standing alone upon a platform, and indelicate upon her husband's arm to go forth to the duty of suffrage?

As the different elements of society have developed in succession, they have been obliged to pass through the contention of the democratic and the aristocratic elements. Woman herself is vibrating between these antagonistic forces. For ages woman has been advanced to honor, influence, office, and the highest public trusts, if she will accept them in aristocratic forms. Women as members of the ruling classes are emancipated from many clogs which yet hinder those lower down on the social scale. If it be as a representative of a noble family, or of a public order, woman is permitted to take her place in public affairs. She may be an abbess, a countess, a queen. To-day the proudest throne on the globe is honored by a woman. No person is shocked that she is at the head of empire. Every reason urged against a larger liberty for woman is illustriously confuted by the dignity, purity, and womanly propriety with which Victoria stands before her Empire, and before the world.

It is only woman *without a title* that must have no privileges. Woman in her own simple self, with nothing but what God gave her, plain, democratic woman, is not deemed worthy of honor and publicity. With a crown on her brow she may enter parliaments and govern empires. With only her own simple personal virtues she may not lift up her hand to cast a vote! If she represents a power, a state, an art, a class; if she only stand upon an aristocratic base, she is indulged. But woman, in her own nature, and representing her own self, is disowned and rebuffed!

Now, as a Christian democrat, I assert for her every right and every privilege that aristocracy accords her. That which is good enough for a queen is not too good for my wife. That which is noble in a duchess is honorable in my daughter.

This, then, is the sum of what I wished to say to you to-night. I have said it more in the expectation that it will work in you as a leaven, than that it will bear immediate fruits. But as the farmer sows seed in October that he does not expect to reap till July, so we must sow, and wait patiently for the harvest. I do not know as I shall see the day when woman will occupy her true position in society. My children may if I do not; and I think that there will be some approach to it, even in my time. For thoughts move faster than they used to.

It is Guyot that says that plants have three periods of growth. The slowest and longest is that of the root; the next fastest is that of the stem; and the last and quickest is that of the blossom and fruit. I have been wont to think that the world grew by the root till the advent of Christ; that from the advent of Christ to our day it has been growing by the stem; and that in the period in which we stand it is growing by the blossom and the fruit. Changes that formerly required a hundred years for accomplishment, now require scarcely a score. Things rush to their accomplishment. And I make this plea in behalf of woman not without hope that I may see, in my day, an improvement in her condition.

Men will think about this reform, and talk about it. You will not accomplish it by first throwing yourselves into parties; but by talking first, and thinking before you talk, and remembering that we are advocating this change, not because woman needs it, *but because we need it more.*

I stand to-night the advocate of *man's rights*; and because we need it, woman should be eligible to all public trusts, and should have the same liberty of suffrage that man now has.

* Delivered at a recent public meeting held in Cooper Institute, New York City, after a preliminary address by Mrs. Lucy Stone.

## MORE VIOLENCE IN KENTUCKY.

Rev. J. G. Fee and some others, after being driven from Berea, Madison co., Ky., went from Cincinnati into Bracken co., on the Kentucky side of the Ohio river. This was the vicinity of Mr. Fee's birth-place, and the scene of his earlier labors in the ministry. They hoped to be able to remain there and prosecute their work without molestation. The following extracts from a letter from Mr. Fee to one of the secretaries of the American Missionary Association, dated Germantown, Bracken co., Jan. 25th, show that their hopes were not well founded:

"I am enduring a great trial. The floods come over me. I am again to be driven out by a more overwhelming force than there was in Madison co. Last Monday it was supposed there were from eight hundred to a thousand people at the county seat. With almost unanimous rush the mass gathered from the two counties, (I am near the Mason co. line,) and resolved to drive me out. Some ten or twelve days are given us to leave. A committee of one hundred men are appointed to come and warn us to go. We have sought counsel of the Lord and of friends. There can be no human protection. I am to be driven out from one of the best communities in the state.

"A few days since I went to Germantown to talk with the leading influential citizens. I desired to meet them face to face to talk over the positions I assume and the evils of mob violence. Brother Humlong, a man of true excellence, went with me. We called and talked freely with many. A physician of commanding position in society, speaking of the people at Bethesda, friends of the church, said, 'I wish to heaven all Kentucky was as that neighborhood.' 'The people,' said he, 'are industrious, quiet, upright citizens,'—and then repeated his wish. Now from this scene of thrift I must be driven, from relatives, from the dear brethren and sisters in the church, and friends around. Also from the plan or prospect of building up churches in Kentucky, and, still harder, from the prospect of carrying to the people of Kentucky *the only Gospel that can save.* I can understand now why the Savior wept over Jerusalem as he saw that people about to push the cup of salvation from them. Oh! how I wish I could be with you to tell you the anguish of my heart for others, and to plan for the future.

"The giving up of property, home, all earthly considerations, are not so painful as the idea of giving up these churches and the privilege of laboring directly with and for the people of Kentucky. How shall I go away and give up this work? I cannot give it up. I must only change my place of labor for a time. For years I have had unceasing care and toil to get things so established here that I could have a prospect of their standing. Other brethren have toiled for the like object. We hoped then to have rest of spirit and to rejoice in that rapid growth which we expected to see when we should have lived down much of the opposition, and seen confidence secured. The rest has not come yet. The *viper* that now stings has been nurtured into strength in the bosom of the denominations around us! Church and state have warmed into life that which is now poisoning their vitals and ruthlessly destroying all law and order. The abomination of desolation is working. Can, oh, can this nation be roused to the work of exterminating this monster, slavery? It can be done by means peaceful and legitimate, if Christians and philanthropists will only at once do their duty in church and state.

"Brothers Hanson, Griffin, Mallett, Holman, and Robinson are ordered to leave here. Brother Davis (Rev. J. S. Davis of Cabin Creek, Lewis co.,) is also driven out. A tremendous meeting for that purpose, preceded the one held here."

The telegraph brings us the next step in this sad history, so disgraceful to our American civilization:

"Expulsion of Citizens from Kentucky.—Cincinnati, Jan. 31st.—Eighteen citizens of Mason and Bracken counties, Kentucky, have been expelled from the state on account of their opinions on slavery. Most of them arrived here yesterday."

## FROM OUR ITALIAN CORRESPONDENT.

Italy, January 7, 1860.

To the Editors of The Independent:

Gentlemen: The great, the only events which occupy the minds of Italy are the famous pamphlet entitled *The Pope and the Congress*, and the postponement of that Congress which was expected to settle definitely our affairs. As to the first, nobody doubts its origin, and the belief is universal that it emanates from the same source as the manifesto which appeared just before the breaking out of the war of independence, and was called Napoleon III. and Italy. I need not say with what intense satisfaction the pamphlet has been received throughout Italy by Italian patriots. We take it to be the earnest of an atonement on the part of Napoleon for the disgraceful peace of Villafranca, and when it first arrived everybody felt relieved from all anxiety as to the probable results of the Congress. But it was not so with our old governments. With the exception of Piedmont and the free provinces, the rulers of Italy were thunderstruck by the strange and bold programme put forth as the basis of the coming Congress. At Rome and in the Vatican it has created an immense sensation. As soon as the Pope, who had already received from the Nuncio in Paris a sketch of the pamphlet, had read it entire, his affliction and terror knew no bounds. On Christmas day, he had already spoken to the Cardinals, and alluded to the troubled condition of his dominions. "In the midst of the politics of darkness," he said, "I ask God to let me know what his Providence wills: *Fac ut videam!*" And if he could indeed *see*, he might have seen in the appearance of the Imperial pamphlet an answer to his prayer—a clear indication that God *will* have him lose the earthly grandeur and the cursed temporal power to which he blindly clings. But no! Pio Nono and the Cardinals will not see; they consider the temporal and spiritual power as Siamese brothers, whose lives are bound up together, so that if one perishes the other cannot survive. Perhaps it is so, and God grant that it may be so, for one of them must soon fall; and what a shout of joy would ring in heaven and on earth, if the world was at last rid of a power which has been the ruin of a nation and a curse upon the whole world. We hear of mercenary soldiers being enlisted by thousands in Germany, for the Pope's service. His Holiness has boasted of the offer made by Catholics of a loan of twelve millions of dollars. But neither soldiers nor money will henceforth keep up the crumbling edifice of the Papacy.

In spite of the greatest care taken, *The Pope and the Congress* has penetrated into the Kingdom of Naples. Somehow or other, there, as in Rome, thousands of copies of the pamphlet, in a reduced size, have been spread and eagerly read. The prospect of the downfall of the temporal power of the Pope, who, if he loses the Romagna, will not long be able to retain the Ombria and the Marcas, gladdens the hearts of the Neapolitan patriots. They think, and rightly, that if freedom ever comes to their frontier, it will eventually cross it, and that *volens nolens*, the King of Naples must make room for it. For the present the King seems to adhere simply to the ways of his father and to aspire to the title of Bomba the Second. Even the amnesty, so long expected and half promised, has been denied, and on the first day of the year only fifty individuals received the royal pardon. On that day a play (Ernani) was to be given at the San Carlo theater, in which Charles V. forgives those who had conspired for his death. As the King was to be present, the fear of a manifestation in favor of the amnesty led him to order that another play be given instead of Ernani.

The Congress, looked upon with suspicion by the Italian people, was looked upon with dread by the Pope of Rome, the King of Naples, and all the friends of despotism. Now it would seem that the indefinite postponement of its meeting would relieve the minds of the latter. But not at all. Its not meeting frightens more than the prospect of its deliberations had done. It leaves things in a fearful state. The Archdukes are without their thrones, the Romagna is free, and the emancipated provinces are becoming every day more difficult to bring back under the yoke. Let things continue a little while in their present condition, and they are hopelessly gone. There is no doubt that if, really, the Congress does not meet soon, what might have been done by it will be done, and much more easily, without it.

As long as the new governments could be told by their French ally, Wait patiently, the Congress will, without doing you violence, regulate your position, whichever it is to become, they could remain *in statu quo*; but now that they are left to themselves, now that diplomacy resigns the work it had promised to undertake, they are left entirely free to follow the supreme law—*salus populi*—and to take such measures as they may deem proper to guard themselves from the troubles and anarchy which might result from a provisional regime too much prolonged. Expect, therefore, that as soon as the last hope of an early Congress is given up, new steps toward complete annexation to Piedmont will be taken by Tuscany and the Emilian Provinces. The fear of a pressure exercised by the Emperor of the French upon the Italians is gradually disappearing. Whether or not a Congress assembles, free Italy is confident that her rights will be respected. The short answer addressed by Napoleon on the 1st of January to the still shorter speech of the Nuncio Sacconi, is interpreted here in that sense. The "*acknowledged rights*" for which he professes to entertain "*the most profound respect*," include the right of the people to dispose of themselves and choose their own sovereigns, as they have done in France in calling Napoleon to the Imperial throne. So think the people of Italy, and with them

Aonio.

## UNFOUNDED RUMOR.

To the Editors of The Independent:

A report is in circulation, originating with *The New London Star*, that Hon. Neal Dow has fallen a victim to habits which it has been the chief object of his life to overcome in others, not only by the most rigid personal example and earnest persuasion, but also by the powerful advocacy of a law prohibiting the sale of intoxicating drinks, whereby temptation is removed out of the way of the inebriate. I pronounce the report false and unfounded. Mr. Dow is still, as ever, a thorough teetotaler, an uncompromising friend of temperance, and an earnest advocate of prohibition. So foolish a report needs no correction in this state, where Mr. Dow is everywhere known. But since it might injuriously affect his character abroad, uncontradicted, it is deemed proper that a prompt and full denial should be made through the medium of your journal.

My personal relations to Mr. Dow enable me to know whereof I affirm; and it affords me sincere pleasure to be able to say, in the most unqualified terms, that no idea formed by any person not personally acquainted with Mr. Dow can exceed the fact—patent to the entire people of Maine—of his hearty devotion to the glorious cause of temperance, not only heretofore, but now not less emphatically than ever. Truly yours,

C. A. Stackpole.

Portland, Jan. 27th.

## AMERICAN CONGREGATIONAL UNION.

### Receipts during January, 1860.

| | | |
|---|---|---|
| **From Maine—** | | |
| High-st. Congregational church, Portland | $10 00 | |
| Congregational church, Monmouth | 2 80 | |
| | | $12 80 |
| **From New Hampshire—** | | |
| Congregational society, Chester | 3 00 | |
| " church, Swanzey | 6 00 | |
| " " Sullivan | 6 48 | |
| " " Lyme | 20 00 | |
| " " Rye | 4 60 | |
| Rev. A. H. Cutter, Nelson | 5 00 | |
| | | 44 48 |
| **From Massachusetts—** | | |
| Rev. Richard Knight, South Hadley Falls | 1 00 | |
| Congregational church, Goshen | 5 00 | |
| Trinitarian Congregational church, Andover | 20 00 | |
| Young Ladies' Benevolent Society, Newton Center, to aid Congregational church at New London, Wisconsin | 25 00 | |
| Congregational church, Thorndike | 8 00 | |
| Winnisimmet church, Chelsea | 125 11 | |
| Tabernacle church, Salem, constituting Rev. Sami. M. Worcester, D.D., life-member | 36 48 | |
| South church, Salem, constituting Rev. J. E. Dwinell, Capt. John Bertram, John C. Osgood, Esq., Charles M. Richardson, Esq., life-members | 270 36 | |
| Poor Minister's gift | 2 00 | |
| A Friend, Essex, constituting Rev. James M. Bacon life-member | $25 00 | |
| Congregational church, Essex, constituting Francis Burnham, Esq., and Hon. David Choate, life-members | 56 06— | 81 06 |
| Benevolent Society, Brimfield | | 18 00 |
| Congregational church, Abington, constituting Rev. F. R. Abbe life-member | | 55 32 |
| | | 647 47 |
| **From Connecticut—** | | |
| "W. S.," Waterbury | | 5 00 |
| First Congregational church, Greenwich | | 8 00 |
| " "

## LETTER FROM MAINE.

BANGOR, Feb. 4, 1860.

THE winter Conference season has just passed with our churches,—nearly every county conference holding a semi-annual session about this time. The meeting is of a purely religious and devotional character; topics of practical and permanent interest are discussed; prayers, exhortations, and singing fill up the time. The recent Kennebec Conference is spoken of as a meeting of great profit, abounding in "live talks." Some topics a little ahead of the times were introduced. One was a request from the ministers to the churches that they be released one half day in each month, that they may go into destitute neighborhood and preach to those who are perishing for lack of the bread of life. This was connected with another topic which implied that these favored parishes had an excess of preaching. The sentiment, as stated, is, "that the present custom of requiring two sermons every Sabbath for the same congregation is burdensome for the preacher and unnecessary for the people." This was the sentiment remarked upon; not, I suppose, by the Conference affirmed. Whatever changes in the order of worship may be desirable, the difficulty is in bringing the members of any particular church so far to accord as to make the change expedient or proper. We were pleased to see, by the records of the last, that in the previous Conference tobacco was dealt with, with a truly Christian and exterminating severity; for if there is anything which justly comes into the rank of abominations, it is a Christian mouth, a clerical mouth, tainted, scented, defiled with tobacco.

We have recently lost from this vicinity a valued co-worker, in the dismission of Rev. E. C. Cummings from the church in Brewer. The council that was convened to act upon his dismission lingered on a discussion as to the precise function of a council in these premises, under the Congregational polity. The doctrine that ruled was, that the pastor's dismission was a fact that had transpired; was consummated by the action of the parties—the request of the pastor for dismission, the vote of the church conceding it. The function of the council then extended only to the approving of what the parties had done. The action or the contract of the parties constituted the connection, their action terminated it, and the council approvingly recognizes. It being thus, or if it be, then the phraseology of our ecclesiastical Minutes or Records needs correction; for in these, many ministers are *marked against* the churches they serve S. S.—*stated* supply—when in fact they are pastors, made such by the call and vote of the church, and their own consent and fidelity of pastoral labor—certainly they are "acting pastors." It would appear to be truly more descriptive, and more comely, if those who are serving as pastors should be marked as such. There would also be a better seeming of stability in the clerical ranks. Many of these S. S., having the relation of pastors, do really *abide* as pastors. I know of one who has been so long serving the same church as stated supply, that he now stands oldest in the same field excepting sixteen. There are to-day in the state 144 ministers more recently than he in their present field, only 16 exceeding him in their term of service to the same church.

If there was any diversity of sentiment in the Brewer council, as to the legitimate form of a pastor's dismission, there was none as to the worthiness of the pastor who had asked his dismission. We relinquish Mr. Cummings from our immediate circle with deep regrets, knowing the loss we have sustained. And we are sure that the church which shall gain him, will soon learn that they have a pastor of rare qualities of mind and heart for his work.

It is perhaps too late to tell that the First church of this city have completed and dedicated their rebuilt house of worship. It is spacious and beautiful; admired of all who enter it. Their prayers answered and the Spirit given, they are on the high road to prosperity. The improvement in the article of church-*edifices* in this city, for the last seven or eight years, is remarkable. Before that time we had not much to speak of but architectural ugliness. In that time, there have been erected seven new churches, and all comely structures. Seven years ago, there were among us but two spires pointing heavenward; now there are eight, and soon there will be ten. The Central (Third Congregational) church built their house on a system new in these parts,—new in the state, I think. The moneys subscribed for the building were a gift—the building becoming the property of the society, to be annually rented for current expenses. Other churches are adopting this plan; there are now five churches in the city on this basis; and everything works admirably. But we find that it is one thing to build churches, quite another thing to behold them filled with the Spirit and the glory of the Lord. Our Theological Seminary is having its customary measure of prosperity, perhaps a little more; number of students, according to the catalogue just published, forty-six. S.

TO THE EDITORS OF THE INDEPENDENT:

MESSRS. EDITORS: Hardnecked as the Tract Society of New York seems to be, (its managers at least,) in its unchristian policy toward slaves and slaveholders, no one has a right to withhold his protest, ineffectual as it may be. Therefore, Messrs. Editors, if you think the following of any use, it is at your disposal, since I am certain that no paper friendly to the Directors of the Tract Society would print it. Wishing success to your efforts in behalf of *fearless* Christianity, I remain, gentlemen and brethren in Christ, Your subscriber, LS. VULLIER.

Highland, Madison co., Ill.

TO THE MANAGERS OF THE N. Y. TRACT SOCIETY:

GENTLEMEN: All of you being known as Christians, I cannot suppose any faithful quotation of Scripture to be amiss with you. Permit me, therefore, to bring under your eyes some thoughts of a Christian brother. I wonder if you did never read the third chapter of the prophet Ezekiel. Very likely you did, and more than once; but so many of these inspired words seem to me directly applicable to a favorite policy of yours that I cannot restrain the thought of your having forgotten this chapter altogether, after reading it. I wish, therefore, if it please you, to read with you again some of these verses of Ezekiel.

Here is, then, first the fifth verse of said chapter: "For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel." You have certainly no objection to this verse being applied to you. We may then proceed and read now verse 11.

"And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them: Thus saith the Lord God: whether they will hear or whether they will forbear."—Do you, gentlemen, object to make of that verse the *résumé* of your duty toward sinful man? I suppose not. Well, then, remember that verse. Again, I hope you have no objection if I apply to you verse 17:

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."

Now, what is the burden of the Lord to you and to the house of Israel? Here it is in verse 18, and following: "When I say unto the wicked: Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous man sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul."

Now, gentlemen, before God and your conscience, did you discharge this duty of warning, or not? If not, it is time you begin, or else the blood of Israel shall be required at your hand. If you say you did, I ask, How? Perhaps did you say: Thou art a rebellious house; perhaps you brought sundry precepts to bear upon the rebellious children of God in this country. But surely you do not pretend to say you did what Ezekiel was to do, as said in verse 10:

"Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears, and go, and tell them: thus said the Lord."

And all what God said to the prophet is not to be found in that same chapter iii., for I read in chapter v., verses 5 and following: "Thus saith the Lord God: This is Jerusalem: I have set it in the midst of the nations and countries round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries round about her; for they have refused my judgments and my statutes, they have not walked in them. Therefore, thus saith the Lord God: Because ye multiplied more than the nations round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations round about you; therefore thus saith the Lord God: Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations."

And what God did not say to Israel by the word of Ezekiel, he did say by the word of Moses, of Paul, of Luke, and others; for it is said:

DEUT. XXIII. 15. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

DEUT. XXVII. 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

EXOD. XXII. 22. Ye shall not afflict any widow or fatherless child.

1 TIM. I. 10. Know this, that the law is made for man-stealers—and for any other thing contrary to sound doctrine, according to the glorious Gospel of the Blessed God,—*before which there is no slave, nor free; no black, nor white.*

EPH. V. Because of fornication, uncleanness, etc.—the wrath of God cometh upon the children of disobedience.

HEB. XIII. 3. Remember them that are in bonds, as bound with them.

HEB. XIII. 4. God will judge whoremongers and adulterers.

LUKE VI. 31. And as ye would that men should do to you, do ye also to them likewise.

ROM. XIII. 9. Any commandment is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself.

Yes, gentlemen, it is plain as day that *every one* practicing one or more of these iniquities is a wicked man, and *he shall die*, and *you are bound to warn him, be he a freesoiler or a slaveholder*, or else you are answerable for his soul.—Now then, Christian brethren, deliver your own soul; if you have the Spirit walk by the Spirit, as Ezekiel did: open your mouth and say unto them: Thus said the Lord. For, as Mordecai said: Who knoweth whether you are come to the Kingdom for such a time as this? And if you altogether hold your peace at this time, then shall enlargement and deliverance arise to the oppressed from another place; but you shall be destroyed. And know this, Christian brethren, for you, as for Queen Esther, many Christians do fast and pray, that you get strength to do your duty, and so also does your sincere friend, L. V.

# Religious Intelligence.

## CONGREGATIONAL.

MAINE—WINSLOW.—Rev. D. Shepley, for twenty years pastor at Yarmouth, after eight years of service in Winslow, has been compelled by ill health to terminate his ministerial labors in the latter place. Rev. Thomas E. Roberts has been engaged by the people as a stated supply. Mr. Shepley continues for the present to reside at Winslow.

KENNEBEC CONFERENCE.—At the Kennebec Conference, held in Waterville on the 24th and 25th ults., a resolution was unanimously passed in favor of the release of pastors from their pulpits a half Sabbath in each month, to afford them an opportunity to preach in destitute fields near by. The measure was warmly advocated by laymen as well as clergymen.

NEW HAMPSHIRE—GILMANTON.—Pursuant to letters missive from the Center church, an ecclesiastical council met at Gilmanton, Jan. 31st, to advise and act upon the request of the pastor, Rev. R. M. Sargent, for dissolution of the relation subsisting between him and the church. After the usual papers and statements, it was "voted unanimously that the relation between Rev. Mr. Sargent and this church and people be dissolved."

In coming to this result, the council are happy to find a very great degree of harmony between the pastor and his people. We feel that he has been led to take this step mainly by the feeling that his usefulness will be much increased in another field of labor, and we are glad to learn that this church acquiesce in granting his request, though with much regret, yet defer to his sense of duty. Their confidence in him as their pastor, and attachment to him, has been undiminished.

DANBURY.—We learn that an ecclesiastical council met at Milford on the 31st ult. to advise with regard to the expediency of the dissolution of Rev. S. C. Kendall's pastoral relation to the Congregational church, and that the council resulted that it was *not* expedient that it should be dissolved. Our informant, who was one of the council, says, "The good feeling manifested by all concerned, makes me hopeful of the effect of our result."—*Cong. Jour.*

VERMONT—RANDOLPH.—Mr. O. D. Allis, who has been supplying the pulpit of the church at Randolph (Center) since the 1st of August, was ordained in full to the Christian ministry on the 2d inst., as an evangelist, with special reference to his remaining as stated supply to that church. The council took occasion to express by a formal resolution their regret that such arrangements could not have been made as to give propriety to the installation of the candidate as pastor of this church, and declared their conviction of the importance to ministers and to our churches of establishing more extensively and more permanently the pastoral relation, while they also expressed the hope that the way might soon be prepared for it at this place.

The sermon was preached by Rev. C. B. Drake of Royalton, from Prov. ix. 10.

The ordaining prayer by Rev. D. Wild of Brookfield, under whose instructions the candidate had received the greater part of his theological training.

An address was made by Rev. S. Sparhawk of West Randolph to the people at whose call the council had met, urging on them in earnest terms the requisite course to secure themselves a pastor.

The bitter coldness of the weather did not prevent the capacious house of worship from being well filled on the occasion with an attentive audience, and all the exercises were sustained with close interest.—*Chron., abr.*

MASSACHUSETTS—WAYLAND.—Rev. A. H. Fletcher was installed at Wayland on Thursday, Feb. 2d. Sermon by Rev. C. M. Tyler of Natick; Charge by Rev. J. C. Bodwell, Framingham; Installing Prayer by Rev. E. Dickinson, Sudbury; Right Hand of Fellowship by Rev. R. B. Thurston, Waltham; Address to the People by Rev. E. Dowse, Sherborn.

AMHERST.—Rev. Amherst L. Thompson was ordained at Rev. Mr. Woodworth's church in East street on Thursday afternoon. He was married in the afternoon to Miss Esther E. Munsell of Amherst, a graduate of Mt. Holyoke Female Seminary. The ordination and wedding were attended by a large number of the pupils of that institution. They sail in a short time as missionaries to Oroomiah, Persia.

BOSTON.—In accordance with letters missive, an ecclesiastical council convened in the vestry of the Central church, Winter street, Boston, Feb. 2d, "to make due inquiry and examination as to the qualification of Mr. John E. Todd for the Gospel ministry," and to consider the steps taken by this church in calling him to become their pastor; and "if satisfied in the premises, to ordain and install him" in that office.

The morning session was spent in the examination of documents and hearing statements, and the afternoon in the examination of the candidate. The council approved by a unanimous vote of the doings of the church and society, and of the qualifications of the pastor elect, and proceeded to ordain him in the evening, with the following assignment of parts:

Invocation by Rev. Joab Brace, D.D.; Reading of Scripture by Rev. James H. Means; Prayer by Rev. E. K. Alden; Sermon by Rev. John Todd, D.D., (who preached from the text, 1 Chron. xii. 18;) Ordaining and Installing Prayer by Rev. Nehemiah Adams, D.D.; Charge to Pastor by Rev. E. N. Kirk, D.D.; Right Hand of Fellowship by Rev. A. L. Stone; Charge to the People by Rev. A. C. Thompson; Benediction by the pastor.

The services were in the presence of a congregation that completely filled the church, and at the close the council was dissolved.—*Recorder, abr.*

ORANGE.—Rev. Edwin Dimock, pastor of the Evangelical church in Orange, has been compelled, by the failure of his health, to suspend his labors, and to ask a dismission. His people are reluctant to part with a pastor so recently installed over them, and so able and devoted; but it is understood that the necessities of the case will lead them to comply with the request.

CONNECTICUT—NORTH MANSFIELD.—Rev. E. F. Brooks, formerly of Gill, Massachusetts, was installed over the Congregational church and society in North Mansfield, Ct., the 8th inst. The exercises were as follows: Reading of the Minutes of the Council by the Scribe; Introductory Services and Prayer by Rev. Louis E. Charpiot; Sermon by Rev. T. T. Waterman; Installing Prayer by Rev. A. Atwood; Charge to the Pastor by Rev. J. B. Arnold; Right Hand of Fellowship by Rev. F. Williams; Charge to the People by Rev. Chas. Bentley; Concluding Prayer by Rev. Mr. Hedding of the Baptist church in North Mansfield. L. E. C.

MICHIGAN—PARIS.—Rev. James Ballard, who is laboring with several churches in the Grand River Valley, writes us that there has been an interesting revival in East Paris, in connection with a series of meetings held there, which resulted in the hopeful conversion of a dozen or more persons.

ILLINOIS—ROCK CREEK.—A church was organized in Rock Creek township on the 29th of December, 1859, consisting of forty members. This church is located in that part of Carroll county which has been settled but a few years.

Three weeks previous to this organization, Rev. Lucius H. Parker came to the place and commenced a protracted meeting under some discouragements; but the Spirit came and blessed the truth, and souls were awakened and converted. It had been said previous to the revival, "This is a wicked, Christ-forsaken place!" But bless the Lord, grace has abounded to the salvation of the chief of sinners. Considering the sparseness of the population, the work has been great, and a marked display of grace.

This infant church very much want a meeting-house in which to worship. They are not able to build without aid from abroad. Something like twenty of the forty members united on profession, others on certificate.—*Cong. Herald.*

MINNESOTA—CONGREGATIONALISM IN MINNESOTA.—We have received the minutes of the fourth annual session of the General Conference of Minnesota, held in October, 1859, at Winona, from which we learn that there are 51 churches connected with the Conference, 4 of which are in Wisconsin. The number of ministers is 36. The whole number of church-members is 1,446, of whom 99 are absent. The additions were 179 by profession, and 233 by letter; total, 427. The removals were 79, leaving a net increase of 338. Number of Sabbath-school scholars, 1,841; attendants on public worship, 4,050. Amount contributed to benevolent objects, $725 31. The first minister who entered the territory is Rev. Charles Secomb, who commenced his labors at St. Anthony in 1850. All the rest entered and commenced their labors during the last four years. The church at St. Anthony is the oldest in the state, having been organized in November, 1851. The time of the organization of the rest of the churches is as follows: One in 1852, one in 1853, one in 1854, four in 1855, seven in 1856, twelve in 1857, fifteen in 1858, and nine in 1859. The church at Winona is the largest in the state, containing 100 members. The Conference have adopted a confession of faith, which is unequivocally Calvinistic throughout.

KANSAS—CENTRALIA.—BRO. E. Strowbridge was ordained pastor of the Congregational church of Centralia, Nemaha county, on the 25th day of January, 1860, by a council called for that purpose. Introductory Services by Rev. C. E. Blood of Manhattan; Sermon by Rev. G. G. Rice of Hiawatha: Ordaining and Installing Prayer by Rev. C. E. Blood; Charge to the Pastor, and Right Hand of Fellowship, by Rev. G. G. Rice; Charge to the Church by Rev. C. E. Blood. D. P.

CALIFORNIA—GENERAL ASSOCIATION.—Report of the Committee at the late meeting on Destitutions and Supplies:

Your Committee beg leave to report, that the destitutions of the preaching of the Word and other means of grace, as administered by our and kindred churches, have never before in the history of our state appeared so serious and great. To meet these destitutions, we have no supplies. We are even unable to *promise* aid to many who are beseeching it. Churches already established—some among the oldest in the state—furnished with houses of worship—located in important places—have long been destitute. One of them has ceased to exist; a few months more of such destitution, and we fear the same will be said of more churches than one. The cry, "Come over and help us," which has come to us from at least six important places within the last six months, makes us the more painfully conscious of the great destitution existing among us.

In twenty-four counties of the state, containing an aggregate population of not less than 200,000, there is not a single minister of the Congregational, N.-S. or O.-S. Presbyterian churches. If we are rightly informed, in several of these counties there is no Protestant minister at all, and in others the supply by other denominations is limited.

In ten other counties, we find but one minister in each county of the denominations already named, and these counties contain about 124,000 souls. In the remaining nine counties, with a census of not less than 100,000, there are of those who are actively engaged in preaching at this time, twenty-four ministers. By this estimate, we have but thirty-four ministers of Congregational and Presbyterian denominations to a population numbering, not merely as we make it out, 400,000, but, according to *The California Register*, 734,250. We, of course, do not overlook the fact, that the Methodist, Baptist, Episcopalians, and other evangelical denominations have many devoted laborers in this great field, but we fail to see anything like an adequate supply for our present and increasing destitution.

We have looked to the East for supplies, but for four years past we have not been re-enforced by the addition of a single missionary of the American Home Missionary Society; and as our wants are growing upon our hands, our effective ministerial corps numbers seven ministers less than it did about four years ago.

We notice, also, with great interest, but not without some anxiety, that our mountains are becoming the homes of a more permanent population. Numerous valleys of rich and productive soil, nestled among the hills, subject to no disputed titles, and the almost unexpected success of fruit culture, and other crops, are determining the settlement of hundreds of families in the mountains. Already they are pressing us for the establishment of churches among them—they cannot be denied. We cannot fulfill our duty without exerting ourselves faithfully to procure for them the aid they need without delay.

The Committee, therefore, recommend that this Association prepare a statement of our immediate wants as a state, and an appeal based upon it, to the senior classes of Union, Andover, and other theological seminaries, for some of them "to come over and help us."

The Committee also recommend, that this statement and appeal be placed in the hands of Rev. J. C. Holbrook, with the request that he present it in person to the classes addressed.

In view also of the urgent necessities immediately pressing upon us, the Committee would report with pleasure, that Rev. G. W. Finney, a man eminently fitted for the work, has determined for a season to travel throughout the state and preach the Gospel to the destitute where and when he may find them; we would therefore commend him to the brethren wherever he may go, and assure him of our prayers, sympathies, and all the aid in our power.

FOLSOM.—A Congregational church, consisting of upwards of twenty members, has recently been organized in Folsom, in connection with the labors of Rev. J. E. Benton.

OAKLAND COLLEGE.—We are happy to learn that much interest has been excited in behalf of this important institution by the eloquent appeals of Rev. Dr. Bell. Letters have been sent to this city inclosing donations for this object. Any communications inclosing donations or otherwise, may be addressed to Rev. S. B. Bell, (of California,) American Exchange Bank, New York, where they will be gratefully acknowledged.

AN ARRIVAL.—Rev. W. A. Patten, a Congregational minister from Deerfield, N. H., arrived last week on the Uncle Sam. He comes to this country in search of health, and intends also to labor as he may find opportunity. He preached last Sabbath at Marysville, and is to spend three weeks in Grass Valley. We hope that both health and work will prepare the way for his permanent residence in California, where many more like him are so much needed.—*Pacific.*

HUMBOLDT BAY.—We are happy to learn that Rev. W. L. Jones of Eureka, and Rev. A. Scott of Union, are meeting with great encouragement in their respective fields, and are highly appreciated by the people to whom they minister.

WELSH CHURCH.—A Congregational church, consisting of Welsh Christians, has recently been organized in Oregon City, Butte county. Rev. Joseph P. Powell, a licentiate of the Penn. Association, and a most earnest and successful preacher, has been laboring amongst them. They have recently erected and dedicated a house of worship, free from debt, and a very interesting religious feeling exists in the church.

## REFORMED DUTCH.

THE Reformed Dutch church of Rensselaer, at the "Boght," near Troy, N. Y., have extended a unanimous call to Rev. John S. Joralemon, formerly of this city, and recently missionary to China. Mr. J. has also been invited to the charge of one of the most prominent churches of his denomination in Illinois.—*Newark Mercury.*

INSTALLATION.—Rev. H. R. Timlow was installed pastor of the Reformed Dutch church of Rhinebeck, on Thursday, 2d inst., by the Classis of Poughkeepsie. Rev. H. Dater invoked the Divine blessing, and read Ps. cxxxii. Prayer was offered by Rev. Wm. Timlow of the Presbytery of Hudson. The installation sermon was preached by Rev. C. Van Cleef.

BELL FOR DR. SCUDDER'S CHURCH.—A friend unknown sent me, some months ago, $25 to buy a silver watch for our native pastor, and directed me, in case his donation had been anticipated, to expend his money in any other way that I should please. Rev. Dr. Porter's Sabbath-school children are about to present to my church, in Veilore, one of Meneely's sweet-toned bells, and as that church has no steeple, a tower must be built on which the bell may be swung. A good lady, Mrs. B. of Astoria, gave me $25 the other day, desiring me to use it for some specific object of my own choice. This makes $50. I have added $25 more; so now there are $75 to commence the tower. If any persons wish to add something to this sum, they can send their contributions to E. A. Hayt, the treasurer of our Board, corner of Franklin street and Broadway. HENRY M. SCUDDER.

## EPISCOPAL.

BOSTON.—Rev. Charles Burroughs, D.D., of New Hampshire, who is spending the winter in Boston, is making an effort to establish there a public Theological Library. After nearly fifty years of rectorship and residence in Portsmouth, N. H., he returns to Boston, and thus indicates his purpose of leaving his large library to his native city. Rev. Mr. Burrill, who for the last seven years has been Chaplain of the House of Correction at South Boston, has entered upon his duties as rector of Christ church and Diocesan Missionary to Seamen.

COLUMBIA COLLEGE.—It is reported that the Trustees of Columbia College, in this city, are considering the expediency of throwing it open, without restriction, to the free admission of students from every part of the United States. With the ample endowment which the college possesses, there is no reason why it should not be promptly added to the number of free colleges now rapidly increasing throughout the country.—*Churchman.*

SOUTH CAROLINA.—On Sunday, January 22d, Bishop Gregg, lately consecrated for the diocese of Texas, held his first Ordination in the Bishop of South Carolina consenting) in St. David's church, Cheraw, S. C., of which he has for nearly fourteen years been the highly-esteemed rector. The candidate, J. Hamilton Quinby, is to accompany the Bishop to Texas, and for the present to act as his assistant. The Bishop is the owner of a number of slaves whom he inherited, and they are all anxious to go with their beloved master and mistress to their new home. There will in this case be no separation of families. It is well known that the clergy and leading laity of the Protestant Episcopal Church in South Carolina, are endeavoring to do their duty, as religious instructors, to their servants. The fact that during the insurrection of 1822, not one of the colored pupils in the Sunday-school of St. Philip's church, Charleston, was implicated, told well in behalf of their rector, Rev. Mr. (afterward Bishop) Gadsden. The attachment of Bishop Gregg's servants to their master and mistress is, we are sure, not misplaced.—*N. Y. Times.*

ST. ANDREW'S, MARBLEDALE, CT.—Two carved oak chairs, manufactured and handsomely upholstered in Hartford, have recently been placed in the chancel of this church. Also, a beautiful hexagonal font, made of Italian marble, has been added. The expense of these is defrayed by the ladies of the parish. They are from designs and patterns wrought and furnished by Rev. Dr. N. S. Wheaton. The font was executed in the village of Marbledale, and is a fine piece of sculptured work.—*Calendar.*

## PRESBYTERIAN.

RESPONSE.—We are happy to learn that the First Presbyterian church of the Northern Liberties, of which Rev. T. J. Shepherd is pastor, has nobly responded to the call of the American Board, by doubling this year their usual contribution. Will not other churches follow this good example?—*Am. Presb.*

CHANGE OF RELATION.—The First Presbyterian church of Clifton, Staten Island, has by unanimous vote transferred its ecclesiastical relations from the New to the Old-School Presbyterian body. It has also extended a call to Mr. William Howell Taylor of this city, to become the pastor, and the Presbytery of New York meets next Monday to make arrangements for his ordination.—*Presb.*

CHURCH-EXTENSION.—Comparative statistics of the applications, appropriations, and receipts of the Church-Extension Committee during the first nine months of the last five years, reckoning in each from April 1st, the beginning of our fiscal year. The applications are not those simply put on file, but those which furnished the information necessary to the final action of the Committee:

APPLICATIONS.

| | No. of churches applying. | Aggregate amount applied for. | Average to each church. |
|---|---|---|---|
| 1855 | 51 | $16,021 50 | $314 15 |
| 1856 | 54 | 15,362 49 | 284 49 |
| 1857 | 56 | 18,242 08 | 325 75 |
| 1858 | 70 | 39,186 90 | 431 24 |
| 1859 | 81 | 42,757 68 | 527 87 |

APPROPRIATIONS.

| | No. of churches aided. | Aggregate amount appropriated. | Average to each church. |
|---|---|---|---|
| 1855 | 50 | $9,196 50 | $183 93 |
| 1856 | 54 | 12,407 49 | 229 77 |
| 1857 | 56 | 15,810 28 | 282 33 |
| 1858 | 66 | 16,717 99 | 253 30 |
| 1859 | 69 | 18,495 68 | 268 05 |

RECEIPTS.

| | No. of contributing churches. | Amt. contributed by churches. | Total contributions from all sources. |
|---|---|---|---|
| 1855 | 61 | $3,202 38 | $3,435 09 |
| 1856 | 310 | 11,264 99 | 14,514 39 |
| 1857 | 320 | 6,068 05 | 9,118 59 |
| 1858 | 411 | 13,506 64 | 17,218 06 |
| 1859 | 391 | 7,477 12 | 11,501 32 |

RECEIPTS in December, $2,245.

## METHODIST.

THE CASE OF REV. D. WORTH.—*The Randolph Journal* gives us the following additional information in regard to Rev. Daniel Worth, now in jail in North Carolina for the alleged crime of being an Abolitionist: "He is still in jail. His bail bonds would have been filed, but there were several sheriffs hanging around the jail door, from other counties, to arrest him as soon as he should come out of Greensboro' jail. His wife and friends are not permitted to visit him. His cell is wholly unsuitable for any person to live in. His only bedding is a dirty pallet. The jail is strongly guarded. Some of the Quakers who were imprisoned, have given bail and are now out of jail. Several of them were leading and influential men."

MILITARY SCHOOL.—The Texas Conference has under its patronage a regular military school, and in its issue of January 19th, *The Texas Christian Advocate* has an editorial defense of the policy.

IS IT ANY WONDER?—We find the following in the last *Nashville Advocate*: "Last month we published a letter from the pastor of a large circuit of seven hundred members, stating the fact that not a single number of *The Christian Advocate* was taken there. Is it any wonder that those seven hundred Methodists are not worth to the Church and to Christianity as much as seventy well-instructed members who are posted up in their duty and privileges, and who are in intelligent sympathy with the wants and religious enterprises of the day?"

CHANGE OF SCENE.—Rev. H. T. Lewis of the Memphis Methodist Conference has been appointed a conductor on the Memphis and Charleston Railroad. The usefulness of Mr. Lewis has been much impaired of late years by a bronchial or pulmonary affection, which would not allow him to preach except at long intervals. Recently his physician prescribed "running on a railroad constantly as conductor" as an almost certain cure in such cases.

## MINISTERIAL AND CHURCH REGISTER.

### Changes.

ATWATER—Rev. H. C. Atwater, late of the Plymouth Congregational church, Minneapolis, is engaged to supply the Congregational church in Hartland, Wis.

BARNUM—Prof. John Bascom of Williams College was ordained as evangelist at Pownal, Jan 17th. He preaches to the Congregational church in that place.

BERRY—Rev. L. W. Berry of the Methodist Episcopal Church is about to unite with the Lutheran Church.

BROUGHTON—The church and society of North Yarmouth, Maine, for thirty-six years under the pastoral charge of Rev. Caleb Hobart, lately deceased, have extended a call to Rev. Nathaniel H. Broughton of Boston, recently of Tennessee.

CLARK—Rev. Charles Clark, ordained at Newark, N. J., Jan. 19th. Sermon by Rev. Dr. Hague.

CLARY—Rev. Timothy H. Clary has accepted the call to become pastor of the Congregational church in Wareham.

COOPER—Rev. Wm. H. Cooper has received and accepted a call to Christ church, Waukegan, and will enter upon his duties on the 1st of April.

CUSHING—Rev. H. P. Cushing of Bradford, Vt., has been appointed Agent of the State Temperance Society of that state.

DASHIEL—The post-office address of Rev. T. Grayson Dashiel is Richmond, Va.

DENNISON—Rev. Frederick Dennison, formerly of Norwich, Ct., has been engaged as a stated supply of the Baptist church in Central Falls, R. I.

DUDLEY—Rev. H. C. Hamilton Dudley, having resigned the charge of St. John's church, Dover, N. J., his post-office is, for the present, Rochester, N. Y.

DUTTON—An attempt to dismiss Rev. Dr. Dutton from the pastorate of the North church, New Haven, has resulted in a vote of three-fourths of the church in his favor.

EASTON—Rev. Thomas Easton, pastor of the Congregational church, Islip, L. I., has resigned his charge by reason of ill health, having been afflicted for some time with ulcerated sore throat.

GOODHUE—Rev. Daniel Goodhue of Danbury, N. H., expects to be dismissed from the Congregational church in a few weeks, the society having informed him that their present circumstances render it expedient.

HODGES—Rev. Sebastian B. Hodges of the Church of the Holy Communion, Chicago, Illinois, has been elected rector of St. Stephen's church, Pittsfield, Mass.

HUNTINGTON—Prof. F. D. Huntington of Harvard College has been invited to address the Mills Theological Society of Williams College, at the next commencement, previous invitations of other persons being declined.

JACOBS—Rev. W. B. Jacobs, editor and proprietor of *The Christian Chronicle*, Philadelphia, has sold out his interest in that paper to J. S. Dickerson, formerly of *The New York Recorder*.

LOOMIS—Rev. Eber Loomis, ordained at Steuben, Oneida county, N. Y., Jan. 18th. Sermon by Rev. D. Bellamy.

MCKEE—Rev. J. Lapsley McKee has signified his acceptance of the call from the Chestnut-street church, Louisville, Ky.

NEWELL—Rev. W. W. Newell, D.D., was installed, Feb. 8th, over the Allen-street church in this city. Rev. Walter Clark, D.D., of the Mercer-street church delivered the Sermon; Rev. Charles Hoover offered the Installing Prayer; Rev. Asa D. Smith, D.D., and D. B. Coe, D.D., the Charges.

PARVIN—Rev. Robert J. Parvin of Western New York has been appointed an agent for Griswold College, Iowa, to solicit funds in those portions of the country which, from his official engagements, cannot be visited by Bishop Lee.

SHERWOOD—Rev. John M. Sherwood of Washington, N. C., has declined a unanimous call to the pastoral charge of the Presbyterian church in Salisbury.

STRONG—Rev. Henry N. Strong, D.D., formerly of Peoria, has received and accepted a call to Christ church at Adrian.

THOMPSON—Rev. Dr. Thompson of Buffalo has concluded to accept the invitation of the Second Presbyterian church in this city.

WESTON—E. P. Weston of Gorham has been appointed State Superintendent of Common Schools in Maine, in place of Mark H. Dunnell, resigned.

WYLIE—Rev. A. M. Wylie has accepted a call to the assistant rectorship of St. Ann's church, Brooklyn.

## FOREIGN RELIGIOUS INTELLIGENCE.

### Prepared Expressly for The Independent.

### SCANDINAVIA.

#### The Second Scandinavian Church Diet.

THE Scandinavian Church Diet, a meeting of ministers and laymen of the State Churches of Sweden, Norway, and Denmark, which was established in 1857, assembled for the second time at Lund, Sweden, from Aug. 31st to Sept. 1st. There were present 99 Swedes and 98 Danes, but, singularly enough, only 4 Norwegians. Both the Evangelical and the High-Lutheran parties were represented, although many leading men of the latter party had declined to take any part in the proceedings of the Diet. Of the other party, Dr. Grundtvig and Bishop Kierkegaard of Denmark were prevented from attending. Dr. Rudelbach was, as usual at the Scandinavian assemblies, the chief champion of High-Lutheranism. He declared himself, it is true, in favor of the principle of religious liberty, which, he said, was taught by the early persecutions of Christianity, and in behalf of which Luther struggled, but, at the same time, he declared himself strongly against granting freedom from religion, and urged the necessity of defining the limits of religious liberty. Some of the Swedes showed a disposition to justify the intolerant provisions of the Swedish law concerning secession from the State Church and other points, but the great majority of the Danes eulogized the blessings of religious liberty as it is now enjoyed by their country. Detailed reports were made on the ecclesiastical condition of Sweden, Denmark, Norway, and Finland, from which we give below some extracts. Among the other subjects of discussion we mention a proposition of Dr. Kalkar to establish one common Foreign Missionary Society for the three State Churches of the Scandinavian kingdoms. The next (third) Diet will meet at Christiania in Norway in 1861.

#### Report on the Religious Condition of Sweden.

The discussion on the religious condition of Sweden was introduced by a speech of Pastor Hammar. He first spoke of the general revival which during the last two years has awakened so many thousands of Swedes to a new religious life. "It pervaded the whole kingdom from north to south, and awakened everywhere a hunger and thirst for the Word of God; and even where it was preached through weak instruments, it attracted immense crowds." Passing over to the ecclesiastical legislation of Sweden, the speaker was of opinion that the intolerant laws which have in the course of the last years again been enforced by the courts, and which the Diet refused to abrogate, are not in concordance with the new fundamental law of Sweden, given in 1835, which made it a duty of the King to protect each citizen in the enjoyment of liberty of conscience. He declared himself decidedly in favor of a change in the legislation, and expressed the hope that the draft of a new Dissenter Law, prepared by the Government of the present King, would pass the Diet. He next reviewed the other laws of an ecclesiastical nature passed by the Diet during the past years. One bill adopted by the Diet gives to every member of the Swedish Church the liberty to have his children baptized and confirmed, and to partake himself of the Lord's Supper in the church of any Swedish clergyman he chooses. The House of Clergy has opposed this bill, and the King, in consequence of this opposition, has refused to sign it. Mr. Hammar hoped that the bill would pass again the Diet, in spite of the opposition of the clergy. Another proposition respecting the formation of a Supreme Church Council, consisting of the bishops of the kingdom and one clergyman and one layman for every *stift*, (diocese,) and having the right of giving its opinion on new laws, and of petitioning for reforms, seemed to him not to be sufficiently liberal, and therefore not to meet the expectations of the congregations. His entire approbation had the new Conventicle Law of 1858, by which prayer-meetings in the houses and churches are authorized, as long as they do not aim at a separation from the Church. Lastly, the speaker called attention to the fact that the meetings of clergymen in most of the Swedish dioceses begin to acquire greater importance and influence. They generally express themselves in an ultra-conservative sense; but many voices are also heard in favor of thorough ecclesiastical reforms. A spirited discussion followed on several points of this report, and it was especially the right of the people to change their parish connection, and to have ecclesiastical functions performed by whatever clergyman of the State Church they please, which was warmly contested by the High Lutherans. With regard to the Dissenter Law, it seemed to be the general opinion that Sweden can no longer refuse to make at least some concessions to the principle of religious toleration.

#### Report on the Ecclesiastical Condition of Denmark.

The discussion on the religious condition of Denmark was introduced by a speech of Pastor Bicedel, who began with a review of the principal ecclesiastical parties. The one he characterized as being more evangelical, and having more of the spirit and the joyfulness of the Gospel—the other to be more churchly, more penetrated with the spirit of law and of sorrow at the sinfulness of the human race. A third school (Grundtvig) is mediating between the two, and has opened the eyes of many in questions concerning Christ and his church, although the peculiar views of Grundtvig on the Apostles' Creed, and an unlimited freedom in liturgical questions, cannot be approved. All the parties of the Danish Church have this peculiarity, that they are essentially native, and not imported from abroad. The meetings of the clergymen were characterized by a spirit of charity, though the opposing parties openly discussed a number of controversial questions. To the latter belonged in particular the divorce question, civil marriage, absolution, and the Church constitution, the draft of which the Government has communicated to the clergy for deliberation. Rationalism is completely overcome, and where it still exists, it has to appear in an orthodox disguise. There have been two seasons of a great revival among the laity. The former commenced when there was but little of evang

THE INDEPENDENT.

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# The Independent.

NEW YORK, FEBRUARY 16, 1860.


## SHOULD WOMEN VOTE?

The question whether women shall have a voice in public affairs through the Ballot-box is fairly an open question. It cannot be disposed of by an appeal to prejudice and precedent on the one side, nor by flippancy, satire, and forwardness upon the other. There must be certain principles capable of being stated, understood, and defended, which will furnish the solution of such a question in thoughtful and candid minds. No cry of "woman's rights" on the one hand, and no sneers at hoop government upon the other, can settle a matter of such grave import to society.

In the discussion of this question certain fallacies should be guarded against upon either hand. Perhaps the most common fallacy of the advocates of this new prerogative for woman, is the assumption that equality in rights and capacities implies identity in action or in kinds of privilege and power. When we assert the perfect and absolute equality of the sexes in social rights and mental capacity, we no more affirm an identity of social sphere and of intellectual structure, than we affirm identity of physical organization. Without maintaining that there is "a sex in souls," we cannot overlook the fact that there are between the sexes certain characteristic mental distinctions which do not result from education or external circumstances, but belong to the normal difference of *sex*. With an intellectual substratum or mental ground-work the same in both sexes, each is in certain points different from and superior to the other. We have only to suggest as characteristic differences in the mental constitution of the sexes, man's superiority in ratiocination, and woman's superiority in intuition. And so finely balanced are these diversities, that like the great numerical laws of birth and death, they keep the two sexes in equilibrium. Neither is superior to the other. And it is equally remarkable that neither sex can gain anything in respectability or power by ignoring its own distinctive qualities and cultivating or affecting those of the other. A masculine woman ceases to be respected and admired as a woman, and comes to be regarded only as a second-rate man; while an effeminate man, in parting with his distinctive manhood, becomes only a third-rate woman. There is a radical distinction between the sexes in tastes, in aptitudes, in minor mental characteristics, which develops itself in the nursery before any process of education is begun, and which no process of education and no device of legislation can wholly eradicate. Yet the sexes are equal, for *identity* of capacity and of sphere is not essential to *equality* in both. Neither sex can gain anything by claiming for itself an absolute superiority over the other, nor by denying to the other the particular points of superiority wherewith God has invested it *as a sex*.

Upon the other side, a common fallacy of the opponents of new demands made for woman, is the assumption that because the Bible sometimes assigns to woman a condition of social inferiority and dependence, therefore that condition is permanently decreed for woman by the will of God. But in reading the Bible upon this subject, we need to discriminate between what is historical and local in custom or law, and what is declared normal and moral by divine legislation. In some of the institutes of Moses which at first view appear to bear hardly upon woman, we trace a beneficent progressive legislation for her benefit, lifting her above the social degradation into which the stronger sex had cast her. If we would follow the Hebrew code, why not assign to women a limited and inferior place in the house of God, as was done in the Temple? Some of Paul's strictures upon the privileges of women were framed with obvious reference to peculiarities of Grecian and Oriental society, and are not to be interpreted as a part of the fundamental law of Christianity.

Setting aside, therefore, these fallacies upon either hand, we shall be better prepared to understand the principles that apply to the question of woman's voting. Whatever labor or profession, manual or intellectual, woman is competent for, should be just as open to her voluntary activity as it is to man's. Whatever property she inherits or earns should be just as sacredly and inalienably guarded as is the property of man. In the family her rights of affection and control in the children should be as sacred and inviolable as those of man. But when we come to activity upon the theater of public affairs, the very sex of woman imposes upon her constitutional restraints and disabilities, which even prohibitory legislation could hardly augment. If those are to be families in the world, if children are to be cared for in their infancy, there is a permanent physiological law which determines the sphere of woman as a sex. There are of course exceptional cases; but women themselves feel these to be exceptional to that great law of nature which at once creates a disability and imparts a power. If we would guard the sanctity of woman, if we would maintain as a perpetual force in society that inexpressible dignity and power with which maternity invests her, we must not ask her to participate in public cares and duties which are incompatible with this. Nor must we suffer the election of a Speaker in Congress or the admission of Kansas as a free state, through long months of conflict, to be contingent upon the votes of those whom the more imperative demands of home might at any moment keep from their post. Men are liable to the incidents of sickness and of domestic calls interfering with public duties; but the great organic law of the family holds woman apart from public responsibilities by its inexorable necessity. There is no parallel in this respect between the father and the mother. The distinction is one which God ordained when he made man and woman, and it cannot be set aside. If the exceptions should become the rule, there would speedily be an end of the family and of the state.

Besides, the intellectual structure of woman, with its wonderful and fascinating vivacity and delicacy, *because* of its very superiority in these respects, is less adapted to legislation and executive action in public affairs. Here again, there are notable exceptions. But women universally feel these to be exceptions, and few covet for themselves the conspicuous theater of a Catherine of Russia or an Elizabeth of England. As Candace would say, 'Dey sees de *'priety*" of keeping in another sphere; their nature shrinks from such publicity. And just because we would guard this virgin sentiment of woman as her prerogative and power, would we acquiesce in her disappearance from the public stage. When she parts with her distinctive superiority as woman, she abandons those very rights which men are bound to respect.

For the interests of *virtue* also, at least in our great cities, we should tremble if the polls were open indiscriminately to women. Some women of tried character, who have nerve enough to face any danger and meet any responsibility, would go to the polls and exert a good influence. But the proportion of such at the ballot-box would be lamentably small. The great body of virtuous women would shrink from the exposures of election-day, but the vicious would crowd the polls to swell the votes of the wicked. The Sixth Ward would poll more women's votes than all the rest of the city;—unless the question of re-establishing slavery in New York were open, when up-town parvenus would forsake the Irish Intelligence Offices to give their vote for slave-barracoons. It is a gratuitous and groundless assumption that, if women were allowed to vote, the actual vote of women would swell the majority for virtue and freedom.

## FROM THE BAR TO THE PULPIT.

It is frequently remarked that the resources and the power of the pulpit, in proclaiming and enforcing the Gospel, would be much enlarged, if preachers would more generally deem it essential to their preparation, not alone to pass the *curriculum* of special professional studies, but also to acquire and maintain a broader and more practical knowledge of human nature, and a more intimate familiarity with the current of human affairs. Every successful preacher—and by this we mean not one who succeeds in attracting attention, but one who succeeds in touching the hearts of his hearers—every such successful preacher must feel that, so far as his success depends on his capacity, it depends as well on his insight into the feelings, the habits, the modes of thought, the *general idiosyncrasies* of his community, as upon his grasp of the Truth which he presents. It is not enough to be a master in theology to qualify one to preach that truth, any more than a knowledge of chemistry and a ready acquaintance with all the subtle drugs, poisonous or innocuous, that ever were found or compounded, is enough to make a man a physician. He must know diseases as well as medicines. A man must have in view not only the weapon he wields, but the object at which he aims;—he must understand both. There is no profession or calling in which a man has need of so large a measure of discipline and keen training of mind,—of power in argument—of precision in statement,—of a broad and rich knowledge of human affairs, and of humanity itself,—as in the pulpits of the United States.

The preacher labors under two radical disadvantages. First, as respects style,—meaning thereby the wise use of all the legitimate resources of the orator to enforce his theme. He has few opportunities of listening to others, and molding his habits by his judgment of theirs; and he rarely can receive any such indications from his audience as to test in an exact manner the efficiency of his method. A lawyer, in trying cause after cause, soon learns, by losing some verdicts and gaining others, how he may lead the minds of a jury. How much would he learn in this way if the panel were dismissed from the jury-box without consultation, and he should hear no result, except an occasional compliment or criticism, as he met with some of them afterwards, and now and then an avowal of an opinion based on his argument?

Again, as respects substance of teaching, the preacher has no one to rise and answer his statement, if he make an erroneous one, nor expose a fallacy if he falls into that. And if he errs in these respects he has no check, until his errors grow so gross as to attract some share of public attention. There is no other class of men who are exposed to so severe an ordeal as this, and it is one of the points of view in which the honesty, the fidelity, and the ability of ministers most strikingly appear.

In these respects a legal training seems to have some peculiar advantages as a part of the preparation for the work of the ministry. It tends to form the habit of compact and vigorous reasoning, of clear perception, and the ready analysis of intricate truths; and furnishes a most practical knowledge of human nature and a keen sense of its need of the Gospel.

Experience shows that time spent in business affairs, on the threshold of preparation for the ministry, is not thrown away. The traces of such training are manifest in some of our most eminent preachers. It is enough to refer to two or three out of many. Dr. Bushnell was for a time literary editor of a daily paper in this city; he also studied law, but relinquished this profession for the ministry.

Dr. Hawks, the eloquent rector of Calvary church in this city, was admitted to the bar in his native state, North Carolina, at the age of twenty-one. For a number of years he practiced the profession there with great sucess; and his name, which he gave to four volumes of reports published there, continues to be cited as an authority in jurisprudence to this day.

Dr. Spring, fifty years ago, was a young lawyer in practice in this city, with good prospects; and laying down his law books he devoted himself to a brief course of theological study, and entered upon the pastorate of the Brick church. Moses Stuart of Andover, and Edward Robinson of the Union Theological Seminary, both had an apprenticeship at the Law as a part of the education through which they passed. The venerable Francis Wayland was a doctor of medicine before he was a doctor of divinity. Other instances will occur to every reader.

It is a cheering result of the revived interest in religion, that among those who are now pressing into the Christian ministry are some who have relinquished some lucrative secular calling, and who now consecrate to this blessed work the labor of years spent in the training of another profession. An instance of this which has fallen under our immediate notice, has prompted these general remarks. Mr. Lyman Abbott, (son of Mr. Jacob Abbott,) until lately of the New York Bar, has relinquished his practice and entered upon the ministry. For some months he has been pursuing theological studies, and he has recently received a license from the Congregational Association of Franklin county, Maine, and is now prepared to enter upon active service. He has relinquished brilliant prospects in his former vocation, but we believe he will reap not less success, and far more precious rewards in the path he has now chosen. We trust that many young men of proper capacity and training, already in the midst of secular vocations, will be induced to relinquish these for the immediate work of winning souls to Christ. Is not the master saying to many, "Henceforth I will make you fishers of men?"

Sympathy for Italy.—We are glad to see that a meeting is called by several of our prominent citizens, to express the sympathy of Americans for Italian Independence. The recent impertinent manifesto of the Roman bishops of the diocese of New York calls for a positive declaration of true American sentiment. The meeting will be held *to-morrow* evening at the City Assembly Rooms, 448 Broadway. Addresses will be made by Rev. H. W. Beecher, W. Adams, D.D., Hon. James W. Beekman, H. W. Bellows, D.D., J. P. Thompson, D.D., and others. There will doubtless be a great and enthusiastic gathering.

## THE DISUNION PANIC OF 1835.

In the midst of present threats of Disunion it is well to go back a quarter of a century to the Disunion Panic of 1835, and what came of that. The present generation may breathe more freely, when reminded that the Union has more than once survived all the fiery denunciations of the South against Northern Abolitionists.

In the year 1835 an attempt was made in South Carolina to prevent the circulation through the United States Mail of documents bearing upon the evils of slavery. The "South Carolina Association" issued a circular to the Postmasters of the South and Southwest, calling upon them to suppress these "incendiary publications." Soon after, the Charleston Post-Office was forcibly entered, and all packages supposed to contain "incendiary" matter were carried off by the mob. In pursuance of a public notice, the papers and documents thus forcibly taken from the *United States* Post-Office, were openly burnt in presence of several thousand citizens of Charleston. Let it not be supposed that this violation of the Post-Office was the mere frantic act of a mob. On the 3d of August, 1835, a public meeting convened at the City Hall, Charleston, *at the call of the City Council*, "to sanction the entire proceedings, and to appoint twenty-four citizens *to take charge, from thenceforth, of the United States Mail*, and, at a future meeting, to report the further means best adapted to put down the Abolitionists." *The Charleston Courier* of the next day remarks, "We have not at hand a list of the Committee appointed for this purpose, but suffice it to say, it is headed by *Senator Hayne*, and composed of the *mightiest men in Charleston*." They have already (in pursuance of the trusts confided to them) quarantined the mail steam-packet, and established a regular 'censorship extraordinary.'

When John Brown seized upon the United States Arsenal at Harper's Ferry, and quarantined the state of Virginia, there was a universal outcry of "treason" throughout the South and by the Northern organs of Southern Democracy. And months after the execution of the leaders of this movement, the United States Senate appoints a Commission of Inquiry, with power to summon every person imagined to have been in any way privy to it, as virtually guilty of treason. Senator Wilson, who once wrote a letter to Dr. Howe advising that John Brown should *not be trusted with rifles* lest he should use them for an illegitimate purpose, and who was wholly ignorant of the Harper's Ferry plot, has been widely denounced at the South as a traitor to the Union. But Senator Hayne openly placed himself at the head of the "mightiest men of Charleston" to seize and plunder by force of arms the United States Mail, and South Carolina and the South generally applauded the act! Yet here was treason, if this is ever possible against the Government of the United States. But the movement of Brown was for the liberation of men whom he believed to be entitled to life, liberty, and the pursuit of happiness; while the movement of Hayne was for the protection of slavery,—and that constitutes the difference between treason and patriotism.

When this treasonable seizure of the United States Mail took place at Charleston, Mr. Amos Kendall was Postmaster-General. He wrote to the Postmaster at Charleston, South Carolina, a letter in which while, in a feeble way, he stated that he had "no legal authority to exclude newspapers from the mail, nor to prohibit their carriage or delivery on account of their character or tendency, real or supposed," he yet connived at the outrage at Charleston, in these words:

"By no act or direction of mine could I be induced to aid knowingly, in giving circulation to papers of this description directly or indirectly:—we owe an obligation to the laws, but a higher one to the communities in which we live, and if the former be perverted to destroy the latter, *it is patriotism to disregard them.* [Here was a doctrine of Higher Law propounded by a Democratic Postmaster-General, long before it was uttered by Mr. Seward in the Senate!] Entertaining these views, I cannot sanction, and will not condemn, the step that you have taken. Your justification must be looked for in the character of the papers detained, and the circumstances by which you are surrounded."

Not satisfied with seizing and controlling the United States Mail and establishing a 'censorship extraordinary' over the press, South Carolina demanded that the North should put down the "sanguinary fanatics," should suppress discussion on the subject of slavery, and should make the avowal of "Abolitionism" a criminal offense. All this was demanded under a threat of *the dissolution of the Union*, which, we shall presently see, has been the staple political capital of South Carolina from the very beginning of confederation among the States.

*The Journal of Commerce*, which was always forward to denounce the Abolitionists, rebuked the Disunion threats of South Carolina in no measured terms.

*From The Journal of Commerce, Aug. 7, 1835.*

"While the better discretion of the North is engaged in counteracting the violent efforts of fanatics here, we find ourselves assailed by fanatics in the South, not less deserving of rebuke. The threat of separating the Union which had scarcely died away since the settlement of the tariff question, is revived, and made again to stalk abroad to affright us. It is a cry we always dislike, since whence it will. To our ears it speaks ill of the patriotism of those who make it, and their readiness to adhere in good faith to the compacts of the Constitution. That instrument was not drawn up with the understanding that each state should either have its own way in all things, or throw up the bargain. That would have been childish. Our fathers agreed to trust themselves to the working of the great instrument they had framed, and abide the result. To sound the cry of dissolution as the ground argument on all occasions of dissatisfaction, is neither just nor manly. Something like a dissolution of the Union has been attempted once by the Nullifiers, and it was found to be an exceedingly awkward business. Politicians were never more puzzled than were those of South Carolina, in framing a nullifying system. The remedy, though pretty enough on paper, was found far from 'peaceable' in practice. In the present case there is no pretense for separation which has the semblance of soundness. The movements of which the South complains are made by a portion of the community too small to implicate the whole, especially as a great majority think with the South that the course of Northern fanatics is wrong, and are doing not a little to counteract it. *The Richmond Whig* says the South is entitled to legislative interference for preventing the manufacture in the Northern cities of those missiles which assail its tranquillity. Is it possible (asks *The Whig*) that the power of the states is not adequate to the suppression of causes of offense against a sister state, which between foreign states would be *just cause of war?*"

After declaring that such forcible measures on behalf of the South are as "impracticable as the plans of the Abolitionists," and again denouncing "the inflammatory conduct of the furious Abolitionists" as *perhaps* eventually calling for "violent" remedies, *The Journal* proceeds:

"But if the case of right were never so plain, how is the separation of the states to be a remedy for the wrongs of which the South complains? How would that check the effects of incendiary meetings, and speeches, and books? In the case of the tariff, we could see how a dissolution of the Union would dissolve the tariff. But in the present case we do not see what possible relationship there is between the disease and the remedy. If the Union were severed, no territory would be annihilated. The country north of Mason and Dickson's line would still exist, and the Abolitionists would be as thick in it as before. The necessities of communication by mail would not be lessened, nor do we see that in any way anything would be accomplished for the security of the South. On the contrary, we can see that much of the security they now possess would be taken away. In the first place, the disposition to stand by the South, and by all proper means to discountenance and oppose the violent measures of which she complains, would be cooled by the consciousness that by the separation she had grossly violated her duty and her constitutional obligations. The constitutional pledge by which all the states are bound to assist in the suppression of insurrection whenever it may occur, and to restore fugitives, would be at an end. Indeed we see nothing but loss to the South by the desperate measure which we are so sorry to hear so freely talked of. It would be a loss irreparable to all the states, compensated by no good,—no, not the smallest to any one of them. Why then, in the absence of all motives but the restlessness of passion, should we talk so freely of proving ourselves unworthy of our birthright,—recreant to the inheritance which our fathers purchased for us with their blood?"

This little history, taken in connection with recent events, teaches three valuable lessons:

1. *The threat of Disunion has always come from the South, and chiefly from South Carolina.*

2. *This threat has been made for the sake of gaining new concessions to slavery.*

3. *This threat will be continued, and the violent aggressions of the South upon the personal liberty of citizens, and the guaranties of the Constitution, will be repeated, until slavery shall be abolished.*

It is worth remembering that South Carolina has always been a pest to the Union. Even before the Union was formed under the present Constitution, and in the very crisis of the Revolution, South Carolina placed her self-interest before the common interests of the country. When Charleston was threatened by the British, under Prevost, her own officers proposed to capitulate to the British upon most ignominious terms. These terms are stated as follows in *Gaine's Mercury* for July 12, 1779; and after all abatement for the prejudice of the time, it must be admitted that they are most discreditable to Southern chivalry:

"The following is the proposition made by Colonels Smith and McIntosh to Col. Prevost and Capt. Moncrief, at a Conference at Charleston, May 12, 1779: '*That Carolina should remain* in a state of *neutrality during the war, and the question whether Carolina should remain an independent state or be subject to Great Britain, be determined by the fate of the war.*'

"This proposition shows in a clear point of view, with what ease the people of Carolina can throw off and break their most solemn engagement with the Continental Congress and France, on the approach of real danger, or whenever they think it will suit their private views. Such is the much boasted virtue and honor of the inhabitants of South Carolina."—*Quoted in Frank Moore's Diary of the Revolution, vol. 2, p. 162.*

At a later period, when Charleston was captured by Clinton, the Carolinians were so prompt to declare their submission to the royal authority, and so ready to accept office under a British Administration, that if other colonies had betrayed the same spirit the Revolution would have been at an end.

A gentleman whose grandfather is of revolutionary memory, informs us that in letters written in 1793, his grandfather says, "South Carolina threatens to secede from the Union, and we all wish that she would go if she will first pay her share of the cost of the Revolution." We see then that from the beginning, South Carolina—always excepting certain noble names in her history—has never been cordial and patriotic for the interests either of the colonies or of the states, but has always calculated first for her own interests. Her shameful vacillation during the perils of the Revolution, which so often embarrassed Generals Lincoln and Greene, was distinctly traceable to slavery. From that day to this, the periodical cry of Disunion, whether on the ground of the tariff, or the Post-Office, or John Brown, or Helper, has arisen from the perils and necessities of slavery. The great question for the people of the United States is, whether the Constitution and the Federal Government shall be administered for the welfare of all the states, or for the selfish interests of South Carolina? If the Union is to be preserved, the one sole and constant cause of agitation and danger within it—the system of slavery—must be effectually and for ever removed.

## THE RESPECT DUE TO A PASTOR FROM HIS CHURCH.

This journal is not given to magnifying offices in the churches, nor to setting up the ministry as an authority. And surely no one will accuse Mr. Beecher of any tendency to hierarchical assumption, or any idolatry of the clerical office. The patience and good-nature with which he endured opposition and contradictions during the recent discussion in his church on the subject of the Missionary contribution, showed how far he is superior to any feeling of official prerogative. But there was one point in that discussion upon which Mr. Beecher expressed himself emphatically as to the rights of a pastor.

"He attempted to have no authority in this or any other church matter; he claimed all the influence he could obtain. But a change was made at an annual meeting, by which the Home Mission collection was divided between the Am. Home Missionary Society and the Am. Missionary Association, and the collection taken for the A. B. C. F. M. was divided between them and the foreign department of the Am. Missionary Association. He, the pastor, was not informed of this until after it was done. He thought at least it was only courteous to tell the pastor what was going to be done. He was no more than any man here in speech or in vote. But, when this church appointed him their pastor, she gave him a position and responsibilities which required that he should know their purpose."

This position is sensible and just. A pastor is surely entitled to know what measures of importance to the welfare of the church over which he presides are entertained by any of the brethren, and are likely to be presented in church-meeting. In his capacity as the officer who most prominently represents the church before the public, he has a right to be advised of any contemplated action of the church; the right not of prerogative but of courtesy—a courtesy which the church owes not to him as an individual, but to the office which he fills by their election. A pastor should keep himself aloof from all partisanship or favoritism in his church; and church-members should keep themselves aloof from all scheming and caucusing designed to carry measures without the knowledge of the pastor. In short, the relation of pastor and people should be upon both sides one of entire frankness and confidence. We are glad that Mr. Beecher has so pointedly rebuked whatever would have the opposite tendency. If a pastor is not worth consulting in matters pertaining to the welfare of the church, he is not worth retaining in his office of teacher and guide. A slight done to him is a reproach inflicted upon themselves.

## PROFESSOR HUNTINGTON'S LETTER OF RESIGNATION.

The following Letter, which we republish from the Boston papers, sets forth fully the reasons which have led Professor Huntington to resign his chair and his pulpit in Harvard University. It cannot but strike all who read it as a manly, high-toned, and most Christian letter, very honorable to himself, and very cordial and magnanimous toward those to whom it is addressed. We earnestly hope that the Corporation of the University will coincide with the Overseers—the more popular body—in desiring and requesting the writer of it to resume his duties in the station which he has heretofore so worthily and effectively filled, and that he will be persuaded by them to withdraw or cancel this resignation. But if either he or they should be unwilling to re-assume their former relations, we know that there are many of our best churches which will be glad to avail themselves if they may of his eloquent, faithful, and inspiring ministry.

Prof. Huntington is understood to desire a measure of liturgical form in the worship of the church, and the more or less thorough observance in it of the "Christian Year." Why cannot a church be gathered, in this city or in Boston, of those who agree with him in this—of whom there are multitudes outside altogether of the Episcopal communion—to whom he may bring, through such special chalices, the waters of life? Such a movement would be in most essential accordance with the principles of Congregationalism, and would worthily vindicate its claims to the largest measure of freedom and flexibility. And it would open a field to him, we judge, through which his whole spiritual force, culture, and enthusiasm, might be manifested and made operative, to the grandest results.

*To the Hon. Corporation of Harvard University:*

Dear Sirs: About a year ago I offered the President, on two occasions,—once orally, and once in writing,—a resignation of my office. It was left to his judgment either to convey this communication to your Board, or to withhold it. The reason assigned for my proposal to retire was the growth and extent of my difference in theological opinion and religious faith from a majority of those addressed by my preaching. I wish now to present to the Corporation, in a more direct form, this request to be discharged from the post of service to which they called me five years since. According to my own understanding of that call, and of its confirmation by the Board of Overseers, I was appointed to my place as not being identified or even actually associated with either of the two bodies known as Unitarian and Trinitarian in this Commonwealth; I suppose it is questionable whether I could then have been appointed otherwise. My convictions and published writings now identify me with the latter. This change, on a doctrine deemed vital by so many Christian friends and Governors of the College, requires me, I think, to lay down my trust.

Other circumstances lend force to this obligation. One of these is the retirement of President Walker. My connection with the University was largely due to his personal wishes, was brought about through his agency, and has been, from first to last, sustained and comforted by his generous, invariable, yet ever-surprising countenance and support. It is both agreeable and expedient for me to withdraw now, while there is not even a probable conjecture as to the nomination of his successor, rather than after that successor shall have been designated.

Besides, I am conscious of an increased difficulty in the discharge of one chief part of my duties here. In the original design of the founder of the chair I have occupied, there appears to be no evidence that the office of preaching and administering Church ordinances was contemplated. It was found convenient, owing to the vacancy in the Hollis Professorship and other facts, to connect this pastoral office with the Plummer foundation. By the laws, that portion of the undergraduates required to attend public worship on the Lord's Day in the chapel, has consisted of such as remained in Cambridge on that day, excepting always those whose denominational relations might lead them to other parishes. The practical operation of this rule, for many years, has been to constitute this part of the chapel congregation almost entirely of the sons of Unitarian parents. I cannot easily reconcile it with Christian fairness to preach to these young men, absent from their homes, under these conditions, in my present interpretation of the Gospel of Christ, with all the freedom of subject and expression indispensable to a clear conscience. It is true there is no literal obstacle, in the statutes, to an entire alteration in the attendance. A change in the relative proportions of the two religious classes in the Institution has been going on for some time, until now about half of the whole number of students belong to Trinitarian families. But I greatly question whether such a process of shifting, within the chapel, is one which it belongs to me to render necessary, or one that could take place under my ministry with the proper edification and peace of the Society, on account of the circumstances of my appointment already mentioned.

Aware that not a few good men, in both the parties referred to, consider it best, for different reasons, that the office should not be vacated, I have reconsidered, more than once, very anxiously, and with a deep desire to be taught the right course, this resolution to resign. It is urged that the attendance on the chapel services, from the several departments of the University, indicates no necessity for such a step. But it will be agreed, on the one hand, that no public policy can be sound which involves the least compromise of personal simplicity of character. On the other hand, I venture to hope that the same confidence which might lead some persons to wish me to remain will prompt the charitable suggestion that my action is determined by considerations of which the full strength cannot be felt elsewhere than on the spot. Those minds that do not attach great importance to distinctions in belief, will appreciate the rule of honor. * * * Other questions arise which may be moved by my own views of what an ecclesiastical organization ought to be; of the living powers of doctrine needful to act successfully on a society of young men; and of the condition of things, in some other respects, indispensable to the just action and order of a college church.

Probably no better occasion than this will be presented for acknowledging, as I do most gratefully, the abundant kindness I have received, not only from the students but from my associates in the various departments of instruction and government, especially from those older than myself, or intimately connected for a longer time with the University, who have so uniformly and considerately consented to the views I have proposed for the Christian welfare of the students, and who have otherwise rendered my residence among them delightful.

I will only add that I am willing to make any further arrangements for carrying on the *devotional* services in the chapel, to the end of the academic year, which may be desired by the Corporation.

I am, very respectfully,
Your obedient servant,
F. D. Huntington.

Cambridge, Jan. 18, 1860.

## CRUELTIES AT SEA.

We have before us *The Hampshire Independent* of Jan. 21st, published at Southampton, England, which gives the most detailed account we have yet seen of the outrages committed on the bark *Anna* of New York upon her voyage from Mobile to Cowes. The first and second mates of the bark were brought before the Isle of Wight County Petty Sessions, on a charge of wholesale murder—having willfully caused the death of six seamen, all men of color, during the outward voyage. The case produced intense excitement at Newport, (Isle of Wight,) and the details as alleged in the preliminary testimony are of a most brutal and barbarous character. One man having been knocked overboard was cruelly left to perish, the rope to which he was clinging being cut by order of the mate. Three were beaten with belaying pins, and died in consequence of their wounds. A fifth was stamped upon with heavy boots, and died from his injuries. The sixth was beaten to death with a loaded rope. These statements, so horrible as to be almost incredible, are made with much circumstantial detail, and with every appearance of accuracy, in a deposition under oath by John Thomas, colored seaman on board the Anna. The Court discharged the prisoners on the ground that the alleged crimes were not committed within one league of the British shores. The captain of the Anna, who was not indicted, did not deny that these six negroes had died on board his ship, but averred that their deaths were caused by yellow fever.

As yet the case has had no legal investigation, but the mind of the British public is evidently strongly impressed with the idea that these horrible crimes were actually committed in the manner alleged in the deposition. These statements, however, gain little credence in this country. *The Courier and Enquirer*, for example, says "there is reason to believe that these charges cannot be sustained." A correspondent of *The Herald* attempts to excite opinion against Great Britain as interfering with American seamen. But surely Americans will not consent that charges so revolting should go forth to the world without investigation. The bark Anna has owners to whom her officers are amenable, and if no officers of the law move in the way of a criminal process, let the owners insist upon a thorough inquiry into the facts. Those owners are amenable to public sentiment; and the honor of our whole mercantile marine, the honor of our country, the very name of our civilization and humanity, are implicated by these charges. There ought to be, there *must* be an investigation before some competent tribunal.

## PRAYER FOR COLLEGES.

Next Thursday will be the day of special prayer for Colleges;—a day that should be remembered and observed by all who love the cause of Christ, and the observance of which has often been attended with marked tokens of the presence and power of the Holy Spirit. We have received from the Committee of the Society of Inquiry in Lane Theological Seminary a sketch of the present religious state of several colleges at the West, but we have room only to mention a few cases of special interest:

*Beloit College*, Wis., reports an increasing religious interest, and several cases of religious inquiry among the students.

*Denison University*, Ohio, reports five conversions during the year.

*Hanover College*, Ia. Two recent conversions.

*Kalamazoo College*, Mich. Several conversions last year.

*Lawrence University*, Wis. Twelve conversions during the year.

*Oberlin College*. Several conversions, and large proportion of professors of religion among the students.

*Wittenberg College*, Ohio. An interesting revival last year left few non-professors in the Institution.

The following statistical table will be read with interest:

### REPORT OF THE STATE OF RELIGION IN WESTERN COLLEGES.

| STATISTICAL VIEW. | No. of Students in the four College Classes. | No. Professors of Religion in the four Col. Cla. | No. Preparing for the Ministry. |
|---|---|---|---|
| Beloit Col., Beloit, Wis. | 60 | 48 | |
| Centenary Col., Jackson, La. | 102 | 45 | 24 |
| Denison Un., Granville, O. | 75 | 35 | 7 |
| Georgetown Col., Georgetown, Ky. | 175 | 90 | |
| Hanover Col., South Hanover, Ind. | 90 | 39 | 26 |
| Kalamazoo Col., Kalamazoo, Mich., gentlemen | 42 | 23 | 29 ? 12 |
| Kalamazoo Col., Kalamazoo, Mich., ladies | 32 | 21 | |
| Kenyon Col., Gambier, O. | 118 | 64 | 32 |
| Lawrence Un., Appleton, Wis. | 86 | 45 | 7 |
| Marietta Col., Marietta, O. | 55 | 39 | 16 |
| Michigan Un., Ann Arbor, Mich. | 265 | 87 | 30 |
| Oberlin Col., Oberlin, O., gent | 149 | 100 | 70 ? |
| Oberlin Col., Oberlin, O., ladies | 32 | 26 | |
| Wabash Col., Crawfordsville, Ind. | 51 | 25 | 13 |
| Western Reserve Col., Hudson, O. | 48 | 21 | 10 |
| Wisconsin Un., Madison, Wis. | 22 | 4 | |
| Wittenberg Col., Springfield, O. | 60 | 56 | 32 |

We have received no report of the state of religion in Eastern Colleges, but we are sure that Christians do not need the argument of actual revivals to lead them to pray fervently and hopefully for these institutions. The harvest of the world is already white, but the laborers still are few. A new baptism of the Holy Spirit upon our Colleges would consecrate hundreds of young men to the work of the ministry.

## ACCUMULATING TESTIMONY.

We wish to put upon record all Ecclesiastical Testimony that is clear and emphatic in condemnation of Slavery. Our readers in Great Britain must by this time be aware that there is a large and influential number of churches in this country which are in radical opposition to the system of slavery, and which regard the holding of human beings as property as a sin which should debar holder from Christian fellowship.

The Presbytery of Geneva is one of the largest Presbyteries in connection with the New-School body in the state of New York;—it embraces 11 churches and 34 ministers, several of these men of prominence in the New-School body. At a late meeting this Presbytery issued the following testimony:

"The Presbytery of Geneva, in common with their brethren in this and other lands, regard it as a Christian duty to bear their testimony, at this time, against the practice as well as the principle of slavery as it is now known and advocated in these United States.

"We have not been able to find in God's Word any warrant whatever for the mastery of the white over the colored races, by which the latter are to be regarded as righteously owing service to those who offer them no proper compensation for their toils. Nor can we find in the Scriptures any justification of the laws which are deemed necessary for the perpetuity, protection, and quiet of slavery, and by which it is made a virtue to degrade a man, by withholding from him the power to read God's Word, and a crime to elevate him by the help of any religious privileges except those that are sanctioned by his master.

"Nor can we find, in any of the legitimate fruits of slavery and its laws, aught that is not evil, only evil and that continually, both in regard to its tendency to destroy the manhood of the slave, and encourage the oppression of the master.

"Nor can we hope for any good out of all this evil, until the Gospel shall teach obedience to the law, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' Nor can we hope for God's blessing with our exhibitions of truth in these premises, as long as we refrain from obedience to the spirit of the command, 'Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him.'

"Now, therefore, in humble reliance upon the truth as it is in Jesus, remembering those who are in bonds as bound with them, weeping with the slave, trembling with the master, sympathizing with and loving both, we do once more, in the name of our God, lift up our voice and our prayer, in remonstrance against this system of oppression, looking forward to the time when it shall have for ever ceased.

"The foregoing was adopted by the Presbytery of Geneva at its late meeting, and its publication requested. R. M. Goldsmith, Stated Clerk."

## THE PREMIUM QUESTIONS.

Of course we cannot tell until next week what answer, if any, *The Observer* has made to the Premium Questions; but for the sake of keeping the matter distinctly before our readers, we reproduce the Questions last week submitted to our venerable contemporary:

1. Is it wrong to sell human beings, guiltless of crime?

2. Is it wrong to hold human beings as property, subject to be bought and sold?

3. Is it wrong to separate by force or law, husbands and wives, parents and children, when neither crime, nor vice, nor insanity in either of the parties calls for such separation?

4. Have slaves an equal right with other persons to marry according to their own choice, and should such marriage, when contracted, be held sacred and inviolable?

5. Has a slave woman an absolute right to her chastity, and is the master who violates that chastity guilty of a crime?

6. Have slaves a right to read the Bible, and is it a crime to forbid them to be taught to read?

7. Is the system of slavery as it exists in the Southern states a blessing to the country, which should be cherished and perpetuated by national legislation?

8. Is the system of slavery as by law established in the Southern states, morally right?

Each of these questions admits of a direct categorical answer. If *The Observer* will transfer these questions to its columns, and answer each of them by a simple Yes or No, then for each and every such explicit *answer*, we will pay over to A. Merwin, Esq., for the American Board, Twenty-Five dollars.

Rev. Dr. Rice of Chicago has recently given utterance to his sentiments on slavery in a series of Discourses, which have been given to the public in copious newspaper reports. From one of these we copy the following declaration:

"Let me state clearly my position:

"1. I hold to the unity of the human race—that 'God hath made, of one blood, all nations of men for to dwell on the face of the earth.'

"2. Consequently, I hold that the command, 'Thou shalt love thy neighbor as thyself,' applies in its full force to every human being. The golden rule—'Whatsoever ye would that men should do to you, do ye even the same to them'—applies as fully to the Africans as to any other people. The curse pronounced upon Ham does not justify us in enslaving his descendants. I would not buy or hold a man as a slave unless the circumstances were such that I would justify him in buying and holding me, if our relative positions were changed. I would no sooner maltreat a slave or wound his feelings than I would do the same thing to his master.

"3. I do not hold, therefore, that slavery is a Divine institution, as is marriage, or the parental relation, or as is civil government; nor do I hold that the Bible sanctions slavery. To make the broad statement that it sanctions slavery, would be to say that it authorizes the strong to enslave the weak, whenever they are so disposed; and it might be construed to justify the abominable slave-trade.

"4. I distinctly deny the right of any man to traffic in human beings for gain, whether that traffic be the foreign or the domestic slave-trade. Men who engage in this inhuman business are monsters.

"5. I deny the right of any man to separate husbands and wives, parents and children, for his convenience or gain. The marriage of slaves, whether

slavery to elevate their slaves and prepare them for freedom, whenever Divine Providence shall open the way for them to enjoy it.

"In view of these truths, I hold that slavery—especially in our country—originated in violence and wickedness; that it is always an evil to both parties; that the tendency of the Gospel is gradually to abolish it. I need scarcely say, therefore, that I cannot defend the slave-code of the Southern states. Many of the laws ought to be repealed or amended."

Dr. Rice has recently gone from St. Louis to Chicago to fill the Professorship of Theology in the Old-School Presbyterian Seminary in that city. He was elected to that post by the General Assembly in May last, in opposition to Dr. MacMasters, his anti-slavery competitor. We are curious to see whether *The Observer* will come up to the standard of this distinguished representative of the Old-School Presbyterian Church.

PUBLISHING OFFICE OF THE INDEPENDENT.

We thank our friends in every section of the country for their kind efforts to increase the circulation of *The Independent*. A the present rate of increase we shall soon print **50,000.**

Our subscribers will not fail to appreciate the new writers whose names have lately appeared in our Columns. We allude to JAMES RUSSELL LOWELL, REV. STEPHEN H. TYNG, D.D., and WILLIAM ALLEN BUTLER, ESQ.

Complaints have been made by transient readers and the traveling community, that news-agents are not yet fully supplied with our paper. The difficulty will be remedied as speedily as possible, but in order to save time we should like a special report from our friends in any locality where there is such a deficiency.

Extra copies of the paper will be sent as specimens to the address of any persons whose names are sent to this office.

The contributions of WILLIAM ALLEN BUTLER, ESQ., are secured to this paper by Copyright, and therefore will not appear in any other Journal.

Other improvements are contemplated to increase still more the value of *The Independent*. No other religious paper, it is believed, can present the attractions we now offer.

JOSEPH H. RICHARDS, Publisher.

## Notices.

**New York Young Men's Christian Association.**—Rev. John Cotton Smith will preach in the Church of the Ascension, Fifth avenue, corner Tenth st., on Sunday evening, 19th inst. Services commence at 7½ o'clock. 585

**Rev. Wm. Alvin Bartlett of Brooklyn will lecture** on FRIDAY EVENING, Feb. 17th, at Tremor Hall, corner of Broadway and Thirty-fourth street, at 3 o'clock. Subject: "The Wise and the Otherwise; or, Progression by Antagonism." Tickets 50 cents. For sale at Boardman, Gray & Co.'s Rooms, No. 487 Broadway, and at the door. 585*

**Rev. Thos. C. Strong will deliver a Discourse be**fore the Sabbath-school Teachers' Association of the Reformed Dutch Church, in the church corner of Bleecker and West Tenth streets, on Sunday evening, 19th inst., at 7½ o'clock.

All friends of Sabbath-schools are invited to be present. 585*

## Died.

JONES—On Friday, the 3d inst., in Williamsburgh, Maria E., eldest daughter of Daniel L. Jones, in the 21st year of her age. She died in the full triumphs of Christian faith.

CAMPFIELD—In Newark, N. J., on the 23d, Mrs. Harriette S., wife of Rev. R. E. Campfield, daughter of the late Rev. Nathan Perkins of Amherst, and sister of Mrs. George Grinnell of Greenfield.

## Financial.

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References to other persons living in various cities at the East can be furnished if desired. 563-614

## Advertising Items.

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### The New York Sun

OF FRIDAY MORNING, February 17, 1860, will contain a well-executed wood engraving of the New Plymouth Church—Henry Ward Beecher's—which is about to be erected on Montague and Remsen streets, near Wall-street Ferry.

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## Business Notices.

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Dr. Rice has recently gone from St. Louis to Chicago to fill the Professorship of Theology in the Old-School Presbyterian Seminary in that city. He was elected to that post by the General Assembly in May last, in opposition to Dr. MacMasters, his anti-slavery competitor. We are curious to see whether *The Observer* will come up to the standard of this distinguished representative of the Old-School Presbyterian Church.

PUBLISHING OFFICE OF THE INDEPENDENT.

We thank our friends in every section of the country for their kind efforts to increase the circulation of *The Independent*. A the present rate of increase we shall soon print **50,000.**

Our subscribers will not fail to appreciate the new writers whose names have lately appeared in our Columns. We allude to JAMES RUSSELL LOWELL, REV. STEPHEN H. TYNG, D.D., and WILLIAM ALLEN BUTLER, ESQ.

Complaints have been made by transient readers and the traveling community, that news-agents are not yet fully supplied with our paper. The difficulty will be remedied as speedily as possible, but in order to save time we should like a special report from our friends in any locality where there is such a deficiency.

Extra copies of the paper will be sent as specimens to the address of any persons whose names are sent to this office.

The contributions of WILLIAM ALLEN BUTLER, Esq., are secured to this paper by Copyright, and therefore will not appear in any other Journal.

Other improvements are contemplated to increase still more the value of *The Independent*. No other religious paper, it is believed, can present the attractions we now offer.

JOSEPH H. RICHARDS, Publisher.

## Notices.

**New York Young Men's Christian Association.**—Rev. John Cotton Smith will preach in the Church of the Ascension, Fifth avenue, corner Tenth st., on Sunday evening, 19th inst. Services commence at 7½ o'clock. 585

**Rev. Wm. Alvin Bartlett of Brooklyn will lecture** on FRIDAY EVENING, Feb. 17th, at Tremor Hall, corner of Broadway and Thirty-fourth street, at 3 o'clock. Subject: "The Wise and the Otherwise; or, Progression by Antagonism." Tickets 50 cents. For sale at Boardman, Gray & Co.'s Rooms, No. 487 Broadway, and at the door. 585*

**Rev. Thos. C. Strong will deliver a Discourse be**fore the Sabbath-school Teachers' Association of the Reformed Dutch Church, in the church corner of Bleecker and West Tenth streets, on Sunday evening, 19th inst., at 7½ o'clock.

All friends of Sabbath-schools are invited to be present. 585*

## Died.

JONES—On Friday, the 3d inst., in Williamsburgh, Maria E., eldest daughter of Daniel L. Jones, in the 21st year of her age. She died in the full triumphs of Christian faith.

CAMPFIELD—In Newark, N. J., Jan. 23d, Mrs. Harriette S., wife of Rev. R. E. Campfield, daughter of the late Rev. Nathan Perkins of Amherst, and sister of Mrs. George Grinnell of Greenfield.

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# Family Reading.

## A SATURDAY-EVENING CHAT

WITH THE LITTLE READERS OF THE INDEPENDENT.

DEAR, quiet, old-fashioned Saturday evenings, how I love to think of you. No time seems so much like holy time as does the evening preceding the Sabbath. Many people now think it better, nearer the teachings of the Bible, to keep Sabbath evening as a part of the Sabbath, but when I was young it was almost entirely the practice to keep Saturday evening. At an early hour an observer could see all the work, in doors and out, drawing to a close. Baking and house-cleaning were finished, everything was arranged with regard to the coming day. In the pantry might be seen preparations for the three meals of *Sunday*, so that the command to kindle no fire on that day might easily be kept, had not the older members of the family contracted—unhappily?—a love for tea. *We children* never tasted it. We had a bowl of milk instead. Out of doors the cattle even seemed to know the Sabbath was coming. They came home from their pastures at an early hour, and were sheltered and fed. The wood was piled in for the morrow's use; then, after this last "chore" was done by the boys, the dear old father hung his hat in its accustomed place, and, grouped around the ample fire-place, it seemed some happy, holy presence was in our midst. After a little while, spent in chatting on various subjects, came the catechizing the little ones. I think not many of the little readers of *The Independent* have seen that old-fashioned catechism, but then, dear children, we had no Sabbath-schools, no easy methods for children to learn their duties, nothing but this most valuable, but to the little, questioning, curious minds rather dry and unsatisfying study. I have often wondered how we did as well as we did. We had to learn by heart, often without a word of explanation, these great doctrines of the Bible, and it seemed so unlike the singing of the birds, the perfume of flowers, the running brooks, and all things in which children delight, that had it not been for the earnest tone and looks of our parents, which convinced us they were in earnest and doing their duty to us, we should have turned from it as a senseless task. In after years we thanked those who had stored our memories with that which, though not palatable at the time, fed us as our minds could digest it. After the catechizing, the great Bible, with all its curious pictures, was laid reverently upon the table. I have never seen a Bible that looked like that—it seemed so sacred. As soon as the reading commenced it seemed as though God spoke, and we must listen; then followed the prayer so earnest. This went to our hearts, for we could understand when our father prayed for us, and we could hear the tremor of his voice when he asked for a blessing upon the absent ones. We knew his heart was in it—the heart of a father. After the prayer we all received a kiss and a good night, but I am afraid we often talked ourselves to sleep about some trifling affair, very far from the teachings of the evening—perhaps about a new dress we were to wear far the first time on the next day, thinking perhaps our father's prayers would save us.

Children, I wish you would hunt up a copy of the old-fashioned Bible, (I presume your parents or grand-parents have one,) and study those pictures. They are so curious. I always felt badly about Moses, left in his cradle of bulrushes on the banks of the river; but then, young as I was, I felt sure his sister would not leave him till he was cared for. It is not like sisters to do it.

The picture of Daniel, too, sitting so self-possessed among the lions. Who of all our lovers of liberty of conscience has ever had such a test as that? Who could bear such a test? None, unless Daniel's God was present. Dear children, if we are permitted, we will have little talks every Saturday evening for our mutual benefit. I know of nothing which will be more useful, or may be more interesting, than a study of Bible characters. Let us next Saturday evening study the life and character of Moses. Will all who read this, read what the Bible says of him, and then we will compare notes. I wish I could see you all together; what a company! The favorites of Christ when on earth, for you there are precious promises. Happy, loving, and loveable childhood, you fill our homes and hearts with joy. Talking, questioning, critical childhood, your questions theologians cannot answer. Rollicking, frolicking childhood, you stun us with your noise, but we love to hear it. No home is perfect without you. Good night! may the Sabbath find you with hearts fitted for the service of that day. Study your Bibles. Some one has said that "no child is received in Christ's name that is not reverently and carefully taught Christ's Gospel. Somewhere and somehow, not by chance, not at interrupted and unfrequent seasons, but patiently and humbly, and week by week, that wonderful, most ancient, and eternal book must be opened before him. Its sublime yet simple truths, plain to the child's understanding; its holy personages, its grand prophets and ardent apostles, its venerable patriarchs, and its inspired children, must all pass in their robes of light, and forms of singular majesty and beauty, before him. Its psalms must be sung *into his soul*. Its beatitudes and commandments must be fixed in his remembrance. Its parables must engage his fancy. Its miracles must awe his wonder. Its cross, and ark, and all its sacred emblems, must people his imagination. Without that Bible no child can come to him whom only the Bible reveals."

AUNT FANNIE.

### WERE YOU THERE?

"WE hope the brethren will be free;" but evidently the brethren were not disposed to be very free. It was a meeting for prayer for the conversion of the world, and was well attended; so after a slight delay a man rose to speak.

I have a habit, wise or otherwise, of making mental comments on men and things as they pass, and as I looked at his thin cheeks and attenuated form, I thought,

"Not long for this world. Worn out in the service."

He began in a strong, clear voice, "My brethren, we do not pray enough; we do not fully understand the power of prayer," and so on. His further remarks were good, but there was an indistinctness in his utterance.

"False teeth, perhaps."

No, his teeth were too few and imperfect to be false. So I listened again.

"What has the man in his mouth that so impedes his utterance?"

Just then I noticed a peculiar yellow stain about his lips, a most unwholesome color. He went on speaking with great animation, but with increased difficulty. Presently he bowed his head in the pew where he stood.

"Overcome by the violence of his emotions," quoth my thought.

No, not that

"I hope the owner of the carpeted pew has a box of sand or saw-dust at the end of it."

I resumed the thread of his discourse, a little broken by my thread of remark.

He referred to Isaiah, who, in his humility, said: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

"Some language is literal and some figurative," remarked I, mentally.

'Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged.'

"Wonder whether even a live coal from heaven's altar could purify such lips."

Were such thoughts unsuited to a prayer-meeting for the conversion of the world? Whose fault was it? I became fascinated as the speaker went on. There rolled the morsel sometimes before, sometimes behind the words, impeding their utterance, or hurrying them out before they were ready. I am afraid their import and force were much lost for me. But I was still making mental comments.

"Be ye clean that bear the vessels of the Lord."

Then I thought of the scrupulous outward cleansing, the outward purity required of the priests, and which was a type of the inward cleansing, the purification of heart and life.

"Let us pray."

I was roused from my reflections, the prayer was offered, we sang a hymn, and went out. The meeting had been profitable, but I had not much prayed *there* for the conversion of the world. *My* text was, "Beginning at Jerusalem," and my sermon to the point that there is a work to be done in the church and even in the ministry. Its hopelessness consists in the fact that the slavery is "voluntary servitude," and those who are held to service will not emancipate themselves. For one so situated a brother prayed "rebuke his ailment," and I said fervently, Amen.

ERNEST.

"IF in this life only we have hope in Christ, we are of all men most miserable."—1 COR. XV. 19.

How little the comfortable Christians of this generation know of the force of these words! Christians who content themselves with the belief that their "godliness hath the promise of the *life that now is*, and that which is to come!" Think of St. Paul's encouragement to his Christian work—the Holy Ghost witnessing in every city that bonds and imprisonments awaited him; an assurance that was fulfilled through strifes, stoning, weariness, painfulness, hunger and thrist, cold and nakedness, perils by land and sea, in the city and in the wilderness, till it completed its prophecy in a martyr's death. Think of it, brother, sister, would *you* have followed Christ if such forewarning had been given *you*?

There arose, even in our Savior's time, crises of faith or practice, when "many of his disciples went back, and walked no more with him."

There were those afterwards who *started*, but by-and-by, when affliction or persecution arose because of the Word, they were offended. No such afflictions and persecutions occur now, but is human nature changed? Are there not many in our churches who did run well till some self-denial, some whole-hearted consecration of self or means to Christ, became necessary? Then no longer crowded by the external religious movement which had impelled them into the church, with little faith in the unseen, and much faith in the good things of this world, they fell back. The struggle was perhaps so slight that they were scarcely conscious of it; they yielded to the worldly influence, and thenceforth ceased their spiritual effort, and became of those who have a name to live and are dead—such as are the curse of every church.

Others, through deep repentance and faith, began their Christian life with a longing to spend and be spent in the service of Christ, counting not even their lives dear for his sake. For months, perhaps for years, through much self-sacrifice, they continued to clothe the naked, feed the hungry, teach the ignorant, and preach the Gospel to the poor. But gradually their enthusiasm faded, effort became monotonous, the relieved were ungrateful, friends sneered at their visionary schemes, little result came compared to their labor, they found they had been mistaken or apparently unsuccessful in their plans for doing good. They grew discouraged. They who would once have endured martyrdom, now yielded to slight resistance, stumbled at slight impediments. After a while worldliness, and a kind of cold, hard, doubting spirit, put out the fire of their first zeal, and lo! they who did run well were hindered, and fell back into the ordinary dead-march of piety in their church.

Is this so with you? If so, we beg of you not to look for your Christian assurance back upon these years of religious fervor. Remember the Savior's words, "Then are ye my disciples indeed if ye *continue* in my word." Read the Revelation of John and see how often the promise is repeated "to him that *overcometh*."

Beware lest you be at last rejected, as Paul at first rejected Mark, "because he departed from them, and went not with them to the work." If, like Mark, you have fallen away discouraged, like him take the reproof, and go on to renewed self-denial; that as Paul recalled Mark, saying, "Bring him, for he is profitable to me for the ministry," Christ may take you back to usefulness, and give you one day the blessed reward of his praise.

FROM THE COUNTRY.

### LOOKING AT THE SUN.

A TRAVELER in the East relates that a pilgrim joined their caravan who had long been engaged in journeying from one to another of those places held sacred by Mussulmans. It had been one of his religious acts to gaze constantly at the sun. His eyes had become nearly blind, and the muscles of his neck rigid in that position. Still this earnest but deluded seeker for salvation continued the destructive practice. Christian, you are bid to look to the Sun of Righteousness and be not blinded, but blessed with increase of sight. You have looked to him and been saved from death. You must continue to look unto him for all that you need to sustain, to promote, to perfect the life implanted in your soul. Paul says, "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Happy is it for you, if your spiritual muscles are already become fixed with perfect steadiness in that position. He that looketh back is not fit for the kingdom of God.

While we gaze steadfastly at the sun, other objects fade from our sight. So let us gaze at Christ the Sun of Righteousness, and the sinful attractions of earth will fade away and be forgotten before his supreme glory.

### THE CLEARING OF THE CLOUDS.

THERE is nothing in what has befallen, or befalls you, my friends, which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember, if the cloud is over you, that there is a bright light always on the other side; also, that the time is coming, either in this world or the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured round you. Everything which has befallen you, whatever sorrow your heart bleeds with, whatever pain you suffer,—nothing is wanting but to see the light that actually exists, waiting to be revealed, and you will be satisfied. If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

These things, however, I can say with no propriety to many. No such comforts or hopes belong to you that are living without God. You have nothing to expect from the revelations of the future. The cloud that you complain of will indeed be cleared away, and you will see that, in all your afflictions, severities, and losses, God was dealing with you righteously and kindly. You will be satisfied with God and with all that he has done for you; but alas! you will not be satisfied with yourself. That is more difficult, for ever impossible! And I can conceive no pang more dreadful than to see, as you will, the cloud lifted from every dealing of God that you thought to be harsh, or unrighteous, and to feel that, as he is justified, you yourself are for ever condemned. You can no more accuse your birth, your capacity, your education, your health, your friends, your enemies, your temptations. You still had opportunities, convictions, calls of grace, and calls of blessing. You are judged according to that you had, and not according to that you had not. Your mouth is eternally shut, and God is eternally clear.—*Dr. Bushnell.*

### A BARGAIN.

[THE following is taken from a beautiful volume, entitled "Poets of Vermont:"]

Going! going! going!
Who bids for the mother's care?
Who bids for the blue-eyed girl?
Her skin is fair, and her soft brown hair
Is guiltless of a curl!

The mother clasped her babe
With an arm that love made strong;
She heaved no sigh, but her burning eye
Told of the spirit's wrong.
She gazed on the heartless crowd,
But no pitying glance she saw,
For the crushing woe her soul must know
Was sanctioned by the law.

"Going! gentlemen! going!
The child is worth your bids;
Here's a bargain to be gained,—
This chubby thing will one day bring
A pile of yellow gold."
"A dollar a pound," cries a voice
Hoarsely from out the throng;
"*Two! three! five!*" it calls, and the hammer falls:
"Five dollars, gentlemen, gone!"
Five dollars a pound! and his hand,
Just stretched to grasp the child,
Is smitten aside by the giant might
Of the maniac mother wild.
One moment, and the loaded whip
Is poised above her head,
Then down, *down* it came on her helpless frame,
Like a crushing weight of lead.

With a tightening grasp on her kidnapped child,
She falls to the cold, damp ground;
And the baby is laid on the scales and weighed,
And sold for five dollars a pound!
And the eye of the sun looks down
Undimmed on such scenes of sin;
And the freeman's tongue must be chained and dumb,
Though his spirit burn within.

O God! for a million tongues
To thunder Freedom's name,
And to utter a cry which should pierce the sky,
The indignant cry of shame!
Our Eagle's talons are red
With the reeking blood of the slave,
And he kindly flings his protecting wings
O'er the sight of Freedom's grave!
How long, O Lord! how long!
Awake in thy mercy and might,
And hasten the day which shall open the way
Of Truth, and Justice, and Right!

SARAH A. BOYCE.

### THE OLD HERB WOMAN.

ALICE found her one day resting under the cooling shade of a tree outside the garden-gate.

"Do you want something?" asked Alice.

"Yes, dear child," she answered, "I want a new dress."

"A pretty calico?" asked Alice.

"That will too soon fade," answered the poor herb woman.

"A black woolen?" asked Alice.

"That will too soon wear out," answered she.

"A silk?" asked Alice.

"I have nothing fit to wear with it," answered the herb woman, and Alice thought as much.

"A plaid, a beautiful plaid?" asked the child.

"That will too soon go out of fashion," answered the herb woman.

"Do you care much about the fashion?" asked Alice.

"I want the dress to last me a thousand years or more!" said the old woman.

"Oh!" exclaimed Alice, drawing back, for she half thought the poor woman was crazy, "do you expect to live so long? A thousand years is a great, great while, and you are pretty old now."

"I shall live longer than that!" said she.

"I will ask my mother," said the little girl, much puzzled, "if she knows what dress would suit you; and perhaps she'll buy it for you."

"Your mother is not rich enough to buy it, dear child," said the old woman.

"My *father* is rich," said she.

"Not rich enough to buy me the dress I want," answered the old woman.

"Do you want to dress like a queen?" asked Alice.

"No; but I want to be dressed like a king's daughter!"

"The old herb woman *is* crazy," thought Alice to herself; "she talks so queer. I don't know where you will get such a dress," said she aloud; "something that will never fade, never wear out, never go out of fashion."

"And never get soiled or spoiled," added the old herb woman; "wear it when and where you may, it will always keep white and shining!"

"Oh!" was all Alice could say. Then she added, "I should like such a one, I am sure. Could a little girl have one? But a little girl would outgrow hers."

"No," said the herb woman; "the dress would let itself out so as to suit you always!"

The child was lost in wonder. "Will you please tell me what it is, and where I can get one?" she asked.

"It is the garment of salvation, the robe of righteousness, which Jesus Christ has wrought out for you and for me, dear child," said the old woman tenderly. "Christ came to take away the poor rags of our sins, and to put on us his pure white robe, and make us fit to be the children of God, the great King, and live in his palace for ever. Should you not like to, dear child?"

"Yes," answered the child, "I do want to be one of God's children. I always wanted to. Will he give *me* a heavenly dress, do you think?"

### BENEFITS OF PHILOLOGY.

HUMBOLDT, in the Kosmos, eulogizes the study of philology as a rich source of historical knowledge, and Donaldson's enthusiasm kindles as he finds, in the interpretation of words common to all the Indo-European families, distinct glimpses of the mode of life which could alone have given rise to such designations, at a period long before their separation and far preceding the dawn of history. Indeed, it is not too much to say that what comparative philology has already discovered compels a rewriting of the history of the leading nations of the world.

The history of British rule in India shows the vast practical bearings of studies like these. Take a single example. The interpretation of one word in the Vedas fifty years earlier would have saved many Hindoo widows from cruel immolation; and the philologists of England and Germany will yet establish in the public mind the fact that *caste* is no religious institution, and has no authority in the sacred writings of the Brahmins, proving, against the half-knowledge of native pundits, that the English Government might inflict penalties for the observation of the rules of caste without violating its promise to respect the religion of the natives, and so relieve India from the greatest incubus and obstacle to its progress.—*Boston Traveller.*

### FAMILY PRAYER AT A TAVERN.

ROWLAND HILL was once driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time expecting to be called to family prayer."

"Family prayer! I don't know what you mean, sir; we never have such things here."

"Indeed! then tell your master I cannot go to bed until we have family prayer."

The waiter informed his master, who in consternation bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I cannot go until I have seen all the lights out, I am so afraid of fire."

"So am I," was the reply; "but I have been expecting to be summoned to family prayer."

"All very well, sir; but it cannot be done at an inn."

"Indeed! then pray get my horses; I cannot sleep in a house where there is no family prayer."

The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have a prayer, but I do not know how."

"Well, then, summon your people, and let us see what can be done."

The landlord obeyed, and in a few moments the astonished domestics were upon their knees, and the landlord called upon to pray.

"Sir, I never prayed in my life; I don't know how to pray."

"Ask God to teach you," was the gentle reply.

"The landlord said, folding his hands, "God teach us how to pray."

"That is prayer, my friend," cried Mr. Hill, joyfully, "go on."

"I am sure I don't know what to say now, sir."

"Yes, you do; God has taught you how to pray, now thank him for it."

"Thank you, God Almighty, for letting us pray to you!"

"Amen! amen!" exclaimed Mr. Hill, and then prayed himself.

Two years afterwards, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."

### TURNER.

TURNER, the greatest of our landscape painters, was intended by his father for his own trade of a barber, which he carried on in Malden lane, until one day the sketch which the boy had made of a coat of arms on a silver salver having attracted the notice of a customer whom his father was shaving, he was urged to allow his son to follow his bias, and he was eventually permitted to follow art as a profession.

Like all young artists, Turner had many difficulties to encounter, and they were all the greater that Turner's circumstances were so straitened. But he was always willing to work, and to take pains with his work, not matter how humble it might be. He was glad to hire himself out at half-a-crown a night to wash in skies in India ink upon other people's drawings, getting his supper into the bargain. Thus he earned money and acquired expertness. Then he took to illustrating guide-books, almanacs, and any sort of books that wanted cheap frontispieces. "What could I have done better?" said he afterwards; "it was first-rate practice." He did everything carefully and conscientiously, never slobbering over his work because he was ill remunerated for it. He aimed at learning as well as living; always doing his best, and never leaving a drawing without having made a step in advance upon his previous work. A man who thus labored was sure to do much; and his advance in power and grasp of thought was, to use Ruskin's words, "as steady as the increasing light of sunrise." Turner's great genius needs no panegyric; his best monument is the great works bequeathed by him to the nation, which will ever be the most lasting memorial of his fame.

### THE TOBACCO CAR.

THE smoking car upon some of the railroad lines is a commendable institution, but smoke is not the only nor the worst evil connected with the use of the noxious weed. There is another, offensive to more than one of the senses, and destructive to the clothing as well as the comfort of passengers, to say nothing of the health, refinement, and self-respect of the users, and the national reputation for civilization and decency. All who pollute themselves in any way with this loathsome stimulant, used by no animals but man, the goat, and the most disgusting of all worms, should be ruthlessly and inexorably relegated to the Tobacco Car. There let them make their fetid streams run down like a mighty river below their feet, while their pillars of smoke ascend above their heads. Only keep away from the fanciers of cleanliness, and they may besot, and befoul, and stupefy themselves to their hearts' content. A drunken man would be ejected from all cars for respectable people; but the injury he does is principally to himself; why be more tolerant to those whose indulgences not only poison themselves but are pestiferous to all beings around them, both animate and inanimate?—*Christian Register.*

### AN ANGEL IN THE HOUSE.

How sweet it were, if without feeble fright,
Or dying of the dreadful, beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air,
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed, as we shall know for ever.
Alas! we think not that we daily see,
About our hearths, angels that *are* to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air,—
A child, a friend, a wife, whose soft heart sings
In unison with ours, breeding its future wings.

—*Leigh Hunt.*

### TREMBLING, YET STILL POINTING.

As the needle of a compass, when it is directed to its beloved star, at the first addresses waves on either side, and seems indifferent in his courtship of the rising or setting sun, and when it seems first determined to the North, stands a while trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in full enjoyment till after first a great variety of motion, and then an undisturbed posture; so is the piety and so is the conversion of a man wrought by degrees and several steps of imperfection; and at first our choices are wavering, convinced by the grace of God, and yet not persuaded; and then persuaded, but not resolved; and then resolved, but deferring to begin; and then beginning, but, as all our beginnings are, in weakness and uncertainty; and we fly out often into huge indiscretions, and look back to Sodom, and long to return to Egypt; and when the storm is quite over, we find little bubbling and unevennesses upon the face of waters, we often weaken our own purposes by the returns of sin.—*Bishop Taylor.*

### AN IMPOSSIBILITY.

THEY mistake our design who fancy that the hermit's cell and the monk's cloister are places in which society is shunned. Man finds not in himself the end of his own existence. Reading, meditation, and prayer tend, doubtless, to unfold the individual faculties; and if each were an isolated being, standing alone in his relation to the Supreme, such self-development would be life's ultimate object. But that is not so. Humanity is one vast whole, struggling to elevate itself to perfection; and the incessant movement of the ocean is not more essential to the purity of its waters, than is social activity to human advancement. Put an end to the attrition of mind on mind, let there be no conflict of thought, no wrestling for mastery, no mutuality of help and dependence, no attraction and repulsion, love or hatred, and the stagnant world would become an abyss of pollution. "Then separation from the world is impossible?" observed Ceolfrid, turning an inquiring gaze into the manly open countenance of the Abbot. "Impossible!" was the decided reply. "We can no more sever ourselves from the brotherhood of humanity, than divide a wave from the ocean. As well try to wrest from its silvery source the moonbeam now glancing on those troubled waters."—*The Northumbrian Abbots.*

# Agricultural.

### RESTORING THE SOIL.

Among the mysteries of Nature's work, an incident of Cheshire farming, related at the meeting of the N. Y. State Ag. Society by Mr. J. Stanton Gould, is of exceeding interest.

Cheshire, as everybody knows, is the most distinguished in the kingdom for the richness of its dairy products, and the farmers believe it owing to the fact that they returned to the earth all that the earth gave, as the reward of culture, except the milk. Of that they formed the delicious products so identified with their name all over the world of good eating. Superb indeed were their fields. They looked like the plains of the land that spread out to sight when the River was passed.

But with all this richness of appearance, the dairy products of Cheshire grew less, and as in England the aid of science to agriculture is not deemed unworthy, the savans were consulted. They, like sensible men, looked closest at that which was taken away, and they discovered in this that which the milk needed,—the phosphates,—and they recommended an application of bone dust to the lands. Then orders went out for the terrible riches of battle-fields, and the bones that whitened them—monuments of great men, as the world calls men—were brought over to England—peaceful England, over whose Edge Hill and Marston Moor the deep grass had grown.

And these bones anticipated their destiny of dust, and were scattered over the meadows of Cheshire, and in a short time the riches of that country was the fat of the land. Then some men thought of the strange steps in that history—of the food that when these bones were knit together in all the parts of the human structure, caused their increase, and by what wild war of endurance and death they came to be the source of that which had been their own formation. Thus in the circle, the man living and dead goes from participation in the life above the earth to the, scarcely less mysterious, life beneath the earth.

### A NEW ENGLAND GRAPERY.

A correspondent of *The Boston Traveller* writes from Saxonville, Mass:

"I have been much interested to-day by a visit to the celebrated grapery of M. H. Simpson, Esq., in this pleasant village. The grapery is 85 feet long, and is divided into two apartments. The north room presents a very attractive appearance, in striking contrast with the surrounding bleakness and desolation of winter. The peculiar interest connected with this grapery is found in the fact that it is the first, and so far as I have learned, the only one, in which a successful effort has been made to force a crop once in eight months, and regularly secure three crops once in two years. When Mr. Simpson first began the experiment, it was confidently affirmed by most grape cultivators, that such forcing was doing violence to nature, and would speedily ruin the vines. But the thrifty appearance of the vines to-day, does not confirm their predictions. The gardener informs me that the present crop is the seventeenth raised on this plan of rapid succession, and instead of bearing any marks of injury, the vines seem in a most healthy condition. Some of the vines are now in blossom, while many of the clusters are 'set.' The clusters seem full, and the leaves are large and thick, and indicate a vigorous life. Whatever may be the practical value or final result of this peculiar method of Mr. Simpson, such experiments in tasking and testing the powers of Nature are of great interest."

# Foreign Miscellany.

### THE BURIAL OF MACAULAY.

ENGLAND, Jan. 11, 1860.

On Monday, Jan. 9th, the remains of Thomas Babington, Lord Macaulay, were buried with those of poets, scholars, divines, and philanthropists, in *the* corner of Westminster Abbey. In the foreign and official sense, it was not a public funeral. There were no public arrangements, no programme, no decorations, nor any of the mechanical paraphernalia of woe.. It was public and national, from the Place of Interment, from the personages who attended, and from the manifestations of feeling during the two hours' progress from what had been the home of the living, to the last home, in the Abbey. Lord Macaulay resided in what a very few years since was a secluded southwestern neighborhood of London, six miles from "the City," and lying between Kensington and Bayswater, and about a mile and a half south of the chief station of the Great Western Railway, at Paddington. Though now connected with London by a chain of buildings, and streets, it is still quiet and secluded, and the roads had a lane-like character when the locality was visited by your correspondent two years since. Lord Macaulay's nearest neighbor was the Duke of Argyll, Holly Lodge and Argyll Lodge, their respective residences, being contiguous.

At this point a few hundred persons were gathered together, and, half an hour before noon, witnessed the departure of the private procession, consisting only of the hearse and three mourning coaches. Passing Kensington Gardens and Knightsbridge, the procession reached Picadilly and "Hyde-Park Corner," where the throngs were dense, orderly, and serious. Here it was that a hundred carriages of noblemen and others emerged in long succession from the inside of Hyde Park, and joined the procession, which passed on its way, by Buckingham Palace and St James Park, and so reaching the Abbey, shortly before one o'clock, at the entrance in Dean's Yard. The Dean, Dr. Trench, was in attendance; and here the body was received by the pall-bearers, who, of themselves, formed a striking historic group. So the coffin was borne through the cloisters, up the nave, to the choir, and was deposited beneath the organ, whose deep and solemn tones caused the vast structure to vibrate beneath their overmastering power.

In the front had walked the

Constable of the Abbey.
The Almsmen of the Abbey.
Sixteen Boys of the Choir.
The Sub-Dean.
Canons—Repton, Jennings, and Cureton.
The Dean, (Rev. R. C. Trench.)

The pall-bearers were:

| | |
|---|---|
| The Lord Chancellor. | Lord John Russell. |
| The Earl of Carlisle. | Duke of Argyll. |
| Earl Shelbourne. | The Speaker. |
| Earl Stanhope. | Sir David Dundas. |
| Sir Henry Holland, Bart. | The Dean of St. Paul's (Dr. Milman.) |

It scarcely needs more than to name this group: Lord John Russell, the living embodiment of those "Revolution principles," of which Macaulay's WILLIAM III. was the hero, and at once a statesman and man of letters. The Duke of Argyll, faithful to the principles of the great name of his house, and himself an ecclesiastical historian. Then MILMAN, a setting star, the poet of Jerusalem, and historian of Later Christianity. On the other side, the first subject of the realm, the Lord Chancellor, and conscience keeper of the Queen, erewhile plain John Campbell, the reporter of debates, the biographer of Lord Chancellors, who now, though in his eightieth year, steps firmly by the side of the coffin of his gifted countryman, apparently unburthened by the combined weight of years and of honors. The Earl of Carlisle, viceroy of Ireland, scholarly and philanthropic,—the special Lord —Morpeth—of the United States. Earl Stanhope, better known as Lord Mahon, the historian. These the bearers of the pall. But the vast choir was crowded with those of high degree, and the appointed and open narrow house in Poet's Corner was surrounded by a press of peers and judges, members of Parliament, and literary notabilities. Not least of these, the great unused statesman, Mr. GROTE, the historian of Greece; Dr. Stanley; Mr. Thackeray. A son of Wilberforce, and a son of Buxton also, were fitting and sorrowful witnesses of the burial of the son of ZACHARY MACAULAY, whose works have followed him.

The venerable Marquis of Lansdown, the political godfather of the deceased, was present, and his son, the Earl of Shelburne, was one of the pall-bearers. Lords Granville and Shaftesbury were also among the peers who were present. Mr. Edward Baines, M.P., and Rev. T. Binney, were present, and as Congregationalists and true Liberals of the old Puritan type, would be representative men and thoughtful mourners over the historian of the Revolution and the son of the philanthropist. The choral services were most impressive and affecting. Purcell and Spohr gave a spiritual body to the most solemn of words; and above all, HANDEL, in his own peculiar temple, was heard in the anthem—"*His body is buried in peace*," etc., and, finally, in the soul-subduing, prolonged, and overpowering wail of the "*Dead March in Saul*." And so the earth fell, and covered this brief motto and record on the coffin-plate:

THE RIGHT HON. THOMAS BABINGTON MACAULAY,
BARON MACAULAY OF ROTHWELL,
BORN 25TH OCT., 1800,
DIED 28TH DEC., 1859.
"Dulce Periculum."

In a late communication allusion was made to a very able analysis of the intellectual character of the highly-endowed writer, historian, essayist. It had a harsh sound, as heard over the unburied dead. It is more grateful to the feelings, even if the judgment does not entirely accord, to hear the elegant tribute of a foreigner to the memory of the departed. Though presented here in the guise of a translation, the utterance of M. Peyrat, of the Paris *Presse*, will be heard with interest:

"In this great historian England has just lost one of her most illustrious citizens, and liberty one of her most glorious defenders. Lord Macaulay was only fifty-nine years old. His death, then, is premature, and naturally awakens the most profound regrets of those who knew him, whether personally or only through his works. A writer and critic of the first rank, he possessed an erudition as solid as it was various; his mind was a cyclopedia admirably arranged; everything was there, and everything in its place. He had that sort of universality which characterizes superior men of all kinds, that precision of thought and appropriateness of language which throws light upon all subjects of discussion. No one has more clearly proved that what stifles and obscures the mind is the confusion, not the abundance of its ideas. He possessed in the highest degree the intellectual and moral qualities of the true historian; he judged men and parties with an elevation of view, an impartiality and a rectitude which give a special authority to his eloquent and solid writings. He shows himself in general severe toward persons, and inflexible in matters of principle. We have more than once spoken of his beautiful history of England; he leaves it incomplete, to our irreparable loss.

"As a politician he had won and carried with him the esteem of all parties. In the course of an active life he may have been open to reproach for a few faults, but never for a single act which might give rise to doubts of the rightness of his intentions or the independence of his character. He always worked, and always by honest means, to insure the prosperity and greatness of his country. In the midst of party struggles and the vicissitudes of fortune, in power and out of power, he was constantly faithful to his party, to his opinions, and to his friends. He combated all abuses, and his name is connected with the most important reforms. Religious liberty, above all, never had in any country a more persistent or more brilliant advocate. A liberal in the true and grand acceptation of the word, an avowed enemy of all exaggeration, profoundly convinced that in politics all extremes are equally dangerous, he set himself, in his speeches and his writings, to prove that despotism and anarchy are inseparable, and that each tends to generate the other.

"We have before us, while we write these lines, the portrait of Lord Macaulay, and when our eyes rest on it, we fancy we are again enjoying the rapid moments during which, five years ago, we had the happiness of seeing and hearing him. We are sure that no one who ever knew him, or ever read him, will dispute the justice of the homage we pay to his memory. Such men, whatever country they may belong to, are the glory of the liberal cause; and we believe that it is for the interest and the honor of liberty to grave their names on the column which commemorates those who have sincerely loved and practically served her."

The following fact, which has the authority of *The Inverness Courier*, will pleasingly and most appropriately close this hurried record:

"When Mr. Adam Black, M.P., commenced the new edition of his Encyclopædia Britannica, Lord Macaulay felt so strong an interest in the undertaking, and so warm a regard for his old friend the publisher, that he said he would endeavor to send him an article for each letter of the alphabet. This generous offer the noble historian's failing health and various avocations prevented him from fully realizing; but he sent five articles to the Encyclopædia—memoirs of Atterbury, Bunyan, Goldsmith, Johnson, and William Pitt, the last being the latest finished production from his pen. As any publisher would have been glad to have given £1,000 for these contributions, their being presented as a free-will offering to Mr. Black is a fact so honorable to both parties, especially to the noble donor, that it deserves to be publicly known and recorded."

*The Morning Post* understands that—

"Lord Macaulay has left behind him the materials for another volume, the publication of which may, for private and family reasons, be some time delayed. But whatever delay may unavoidably occur in the publication of the narrative of William III. and Queen Anne's times, we sincerely trust that at no very distant period our country may be instructed and enriched by a faithful account of the part which the historian played, of the friendships which he formed, of the judgments which he passed on the men and measures of the times in which he lived himself. If we might judge from those specimens of his correspondence which it has been our fortune to peruse, a collection of Lord Macaulay's letters extending over the last thirty years would be a history of England in the age of Canning and Grey, of Peel and Palmerston, quite as fascinating, quite as brilliant, but infinitely more instructive, than Horace Walpole's chronicle of the age of Chatham and Lord North."

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## INSURANCE.

### FIFTEENTH ANNUAL REPORT OF THE NEW YORK Life Insurance Company.

OFFICE 112 AND 114 BROADWAY.

| | |
|---|---|
| Amount of Assets January 1, 1859 | $1,595,901 56 |
| Amount of Premiums received during the year ending January 1, 1860 | $465,434 73 |
| Amount of Interest received and accrued January 1, 1860 | 91,517 71 |
| Net amount of Rents received and accrued January 1, 1860 | 7,288 97 |
| Amount of Endowment premiums | 142 81 |
| | 564,384 22 |
| Total | $2,160,285 78 |

DISBURSEMENTS.

| | |
|---|---|
| Amount paid for losses by death | $242,045 85 |
| Amount paid for interest on dividends, etc | 35,647 09 |
| Amount paid for canceled notes, and return premiums on canceled policies, and for purchased policies | 28,032 95 |
| Amount paid for taxes and law expenses | 15,241 62 |
| Amount paid for office salaries, and fees to Physicians and Trustees | 16,488 52 |
| Amount paid for stationery, printing, postages, express charges, and office expenses | 6,028 05 |
| Amount paid for commissions, advertising, exchanges, medical examination, etc | 49,068 66 |
| | 393,192 54 |
| | $1,767,133 24 |

ASSETS.

| | |
|---|---|
| Cash in Bank | $31,305 49 |
| Invested in Securities created under the laws of the State of New York and of the United States | 258,870 70 |
| Real Estate and Fixtures, Nos. 112 and 114 Broadway | 132,450 04 |
| Bonds and Mortgages drawing 7 per cent. Interest | 583,998 39 |
| Notes received for 40 per cent. of Premiums on Life Policies bearing interest | 675,315 85 |
| Quarterly and Semi-Annual Premiums due subsequent to Jan. 1, 1860 | 20,550 38 |
| Interest accrued up to Jan. 1, 1860 | 36,488 77 |
| Rents accrued up to Jan. 1, 1860 | 1,708 34 |
| Premiums on Policies in hands of Agents | 26,445 10 |
| | $1,767,133 24 |

The Trustees have declared a **SCRIP DIVIDEND OF THIRTY PER CENT.** on all Policies for the whole term of Life now in force, and which were issued twelve months prior to January 1, 1860, and **SIX PER CENT. INTEREST IN CASH** upon all previous dividends, payable on and after the first Monday in March next, to those holding certificates, and to be allowed in settlement of next premium on Policies upon which notes have been received.

TRUSTEES.

| | | |
|---|---|---|
| MORRIS FRANKLIN, | GEORGE GREER, | |
| ALFRED FREEMAN, M.D., | ISAAC C. KENDALL, | |
| JOHN M. NIXON, | JOHN L. ROGERS, | |
| JOHN S. BUSSING, | JOHN MAIRS, | |
| HENRY I. SEAMAN, | WILLIAM PATRICK, | |
| DAVID DOWS, | LORING ANDREWS, | |
| DANIEL S. MILLER, | RUSSELL DART, | |
| WILLIAM BARTON, | WM. H. APPLETON, | |
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| JOHN F. WILLIAMS. | | |
| Medical Examiners: | CORNELIUS R. BOGERT, M.D. GEORGE WILKES, M.D. | |

MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary. 583-586

### ATLANTIC Mutual Insurance Company.

NEW YORK, JAN. 27, 1860.

THE TRUSTEES, IN CONFORMITY TO THE Charter of the Company, submit the following Statement of its affairs on the 31st December, 1859.

| | |
|---|---|
| Premiums received on Marine Risks, from 1st January, 1859, to 31st December, 1859 | $4,497,406 28 |
| Premiums on Policies not marked off 1st January, 1859 | 1,396,178 85 |
| Total amount of Marine Premiums | $5,893,647 13 |
| No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks. | |
| Premiums marked off from 1st January, 1859, to 31st December, 1859 | $4,480,947 02 |
| Losses paid during the same period | $2,465,792 96 |
| Returns of Premiums and Expenses | 503,842 41 |
| The Company have the following Assets, viz.: | |
| United States and State of New York Stock, City, Bank, and other Stocks | $2,507,021 01 |
| Real Estate, Loans secured by Stocks, Bonds, and Mortgages, and otherwise | 955,510 00 |
| Dividends on Stocks, Interest on Bonds and Mortgages, and other Loans, sundry notes, re-insurance, and other claims due the Company, estimated at | 115,407 48 |
| Premium Notes and Bills Receivable | 2,181,999 53 |
| Cash in Bank | 182,794 65 |
| Total amount of Assets | $6,002,732 67 |

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives on and after Tuesday, the seventh of February next.

After reserving **TWO AND A HALF MILLION DOLLARS** of profits, the outstanding certificates of the issue of 1858 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of THIRTY-FIVE PER CENT. is declared on the net earned Premiums of the Company, for the year ending 31st December, 1859, for which certificates will be issued on and after Tuesday the seventh of February next.

The profits of the Company, ascertained from the 1st July, 1842, to the 1st of January, 1859, for which Certificates were issued, amount to $8,889,479

Additional profits from 1st January, 1859, to 1st January, 1860 1,539,009

Total profits for 17½ years $10,428,479

The Certificates previous to 1858 have been redeemed by cash 6,619,229

Net earnings remaining with the Company on 1st January, 1860 $3,809,250

By order of the Board,
W. TOWNSEND JONES, Secretary.

TRUSTEES.

| | | |
|---|---|---|
| John D. Jones, | Edward H. Gillilan, | William E. Dodge, |
| Charles Dennis, | Royal Phelps, | Dennis Perkins, |
| W. H. H. Moore, | Caleb Hallock, | Joseph Gaillard, Jr., |
| Thomas Tileston, | A. P. Pillot, | William Wood, |
| Henry Colt, | Leroy M. Wiley, | J. Henry Burgy, |
| Wm. C. Pickersgill, | Daniel S. Miller, | Cornelius Grinnell, |
| Lewis Curtis, | S. T. Nicoll, | C. A. Hand, |
| Wm. S. Wetmore, | Joshua J. Henry, | Watts Sherman. |
| Charles H. Russell, | Geo. G. Hobson, | Edward R. Bell, |
| Lowell Holbrook, | David Lane, | E. E. Morgan, |
| Robert C. Goodhue, | James Bryce, | B. J. Hewland, |
| F. A. Hargous, | Wm. Sturgis, Jr., | Benj. Babcock, |
| Meyer Gans, | Henry K. Bogert, | Fletcher Westray, |
| | A. A. Low. | |

JOHN D. JONES, President.
CHARLES DENNIS, Vice-President.
W. H. H. MOORE, 2d Vice-Pres't.
583-585

### American Exchange Fire Insurance Co.

OF THE CITY OF NEW YORK.

**Office, American Exchange Bank Building, 126 and 128 Broadway, cor. Cedar Street.**

**CASH CAPITAL, $200,000—PAID IN,**

And securely invested in Bonds and Mortgage on Property in this city and Brooklyn.

This Company continues to insure against LOSS OR DAMAGE by FIRE on the most favorable terms.

SAMUEL BROWN, President.
JAMES M. BATES, Secretary. 577-628

### EXCELSIOR Fire Insurance Company.

**CAPITAL—$200,000.**

**Office, No. 6 Broad Street, New York.**

This Company Insures Buildings of all kinds, Household Furniture, Merchandise, Vessels in Port, and other Property,
AGAINST LOSS BY FIRE.
HENRY QUACKENBOSS, Secretary.
564tf EUGENE PLUNKETT, President.

### MONTAUK FIRE INS. CO.

OF BROOKLYN. Capital, $150,000.

OFFICES:

| | |
|---|---|
| No. 7 Court street, *Opposite the City Hall,* Brooklyn. | No. 60 Wall street, New York. |

Continue to insure against loss and damage by Fire on favorable terms.

JOHN J. STUDWELL, President.
EDWIN BEERS, Secretary. 581-606

### THE FIREMEN'S Fund Insurance Company

*OF THE CITY OF NEW YORK.*

CASH CAPITAL, - - - - $150,000.

OFFICE, No. 110 BROADWAY,

METROPOLITAN BANK BUILDING.

Organized on the plan of paying one-half of the profits above 7 per cent. to the Widows' and Orphans' Fund of the New York Fire Department.

This Company Insures Property of all kinds against Loss or Damage by Fire, on as favorable terms as similar Institutions.

NATHAN B. GRAHAM, President.
HENRY BEECKMAN, Secretary.
ROBERT H. McMILLAN, Assistant Secr.
WM. TRAVIS, Surveyor. 575-636

JANUARY, 1860.

**The Insured Participate in the Profits,**

WITHOUT INCURRING ANY LIABILITY WHATEVER.

### Continental Insurance Co.,

**CITY OF NEW YORK,**

OFFICE, NO. 18 WALL STREET.

| | |
|---|---|
| STOCK CAPITAL (all paid in, and securely invested) | $500,000 |
| ASSETS, JANUARY 1, 1860 | $946,000 |
| LIABILITIES | 31,000 |

*Insures Buildings, Merchandise, Household Furniture, Rents, Leases, and other Insurable Property, at the rates charged by other solvent institutions.*

☞ THREE-FOURTHS of the net profits of the business of this Company are divided annually to holders of its policies, in Scrip bearing interest, and such profits carefully invested for the additional security of the insured, until the fund thus accumulated shall have reached the sum of $500,000, making the cash guarantee of the Company $1,000,000; and, thereafter, the Scrip will be redeemed as rapidly and to the extent that the profits accruing to the policy-holders exceed the sum of $500,000.

| | per ct. |
|---|---|
| 1st Annual Division to Policy-Holders, declared July 9, 1857 | 33½ |
| 2d " " " | July 8, 1858 | 50 |
| 3d " " " | July 14, 1859 | 50 |

GEORGE T. HOPE, President.
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CYRUS PECK, Ass't Secretary. 582-562

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**Dealers Receive 75 Per Cent.**

OF NET PROFITS,

(Or a cash discount made in lieu of participation.)

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| FRED'K H. WOLCOTT, | RUSSEL STEBBINS, |
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GEO. C. SATTERLEE, President.
HENRY WESTON, Secretary. 584-567

### PHŒNIX Fire Insurance Company,

**Of Brooklyn, New York.**

BRANCH OFFICE, NO. 62 WALL ST.

| | |
|---|---|
| CASH CAPITAL | $200,000 |
| SURPLUS | 90,000 |
| TOTAL ASSETS | $290,000 |

This Office offers ample security to all parties desiring to insure their property against loss by fire. The business of the Office is not confined to the cities of New York and Brooklyn, but applications for Insurance are solicited and Insurances effected in various parts of the Union, through their agents, or by direct application to the New York office; and in the settlement of Losses a liberal policy has always been extended to the insured.

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State Agent for Wisconsin, at Janesville.
GEORGE C. DAVIES,
General Western Agent, at Cincinnati, Ohio.
STEPHEN CROWELL, President.
PHILANDER SHAW, Secretary. 584tf

### HOME Insurance Company of New York.

**Office, 112 & 114 Broadway.**

*This Company continues to Insure Buildings, Furniture, etc., against loss or damage by* FIRE, *on favorable terms.*

CAPITAL STOCK (all paid), $1,000,000.
SURPLUS, ..... over 300,000.

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576-627

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When preferred, a Discount from the Premium will be made in lieu of participation in the Profits.

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# Editors' Book Table.

THE NEW AMERICAN CYCLOPEDIA. A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. 8. New York: D. Appleton & Co. 1859.

The same excellent properties which have marked the preceding volumes of this important and influential work, continue to be as plainly shown in the part now before us. The subjects are well selected, and for the most part are excellently well treated; with careful compactness, and yet with sufficient copiousness; densely, but still clearly, and in most cases exhaustively. The entire and principled impartiality of the editors becomes more apparent, and ever more admirable, as the subjects which naturally test this become more numerous and more prominent. And the punctual promptness with which the volumes appear, as well as the usual range and finish of the articles embraced in them, shows that the immense literary labor connected with this work is most faithfully performed, as well as most vigilantly and successfully supervised.

Both the editors and the publishers have deserved well of their countrymen, by their courage in undertaking, their enterprise in prosecuting, and their success thus far in accomplishing a work so large, so costly, and so invested with difficulties. We notice that the people of the South are beginning to testify their recognition of this earnest enterprise and this scholarly merit in the way which is to them most characteristic: viz. by burning the volumes, and lynching or expelling the agents who circulate them. We trust that the people of the Northern states will be moved to show their approbation of a work at once so good and so great, in the way which to them is equally appropriate and equally customary: viz. by *buying* the volumes, and making them a part of every school-library, as well as of the frequent collections of books that instruct alike the aged and the young in so many mansions, cottages, and farm-houses.

HOW COULD HE KEEP IT? or, The Heart Triumphant. By A. S. Roe, author of "I've Been Thinking," etc., etc. New York: Derby & Jackson, 119 Nassau street. 1860.

The spirit of this book,—as of all the others by Mr. Roe which we have seen,—is serious and humane, as well as religious. The incidents of the story are fitted to each other, and dovetailed together, with a skillfulness at such literary joinery which may have come partly perhaps from nature, and more from a large experience in the work. And, inasmuch as the author is a merciful man, and has readers also who ought to be merciful, and can make his characters turn out as he pleases, we have always the comfortable assurance from the start, on taking up any one of his books, that all the persons to whom we are introduced will 'come out right;' and that whatever the intermediate complications and catastrophes may be or may threaten, the curtain will descend at the last page on at least a half-dozen most blissful weddings with spinster aunts and bachelor uncles, all rich and good-natured, and overflowing equally with friendship and felicity.—So it is here, and if the people who are described to us in these pages didn't live together comfortably after he left them, it was not because our excellent Mr. Roe had not done them the very amplest justice, in making them all both good and lucky, before they passed from his hands!

The work is well printed; so that the many young eyes which doubtless will hover over it as the bees over blossoms, need leave nothing of their brightness behind when they have finished it!

FRIENDS IN COUNCIL: A Series of Readings, and Discourse thereon. A new series. Two volumes, Reprinted from the English edition. Boston: James Munroe & Co. 1860.

Thoughtful, sensible, wide-sighted, inspiriting, were the previous volumes published under the above title; thoroughly English, and thoroughly noble, in both character and costume; clothing large and worthy principles in a singularly racy, vigorous, and idiomatic utterance; treating themes the most broad and important with that flexible freedom of development and illustration which naturally pertains only to conversation and the pages that reproduce it. We read them with great enjoyment at first, and returned to them afterward, again and again, with an unflagging interest and pleasure; and to this day we count them among our books most delightful and helpful.

The papers in the first volume of this new series, are on the following subjects: Worry; War; a Love Story; Criticism; Biography; Proverbs; The Arts of Self-advancement. And so far as we have glanced over the pages the same characteristics of thought and of style which made the previous volumes fascinating, seem essentially and spontaneously reproduced here. The diversities of character and strain in the successive speakers are lightly and happily outlined and touched; and the sharp, unshrinking cross-lights of conversation seem to strike through and expose to its centre each subject that is treated, instead of fumbling over it in the mass, in a merely vague oratorical or literary fashion. The tough fibre of the English mind, and the half-haughty but half-diffident reserve of the English temper, as well as the ample knowledge and experience of men of the world, and the fine finish of University-training, are all and well represented to us by such choice books.

SERMONS ON PAUL'S EPISTLES TO THE CORINTHIANS. By the late Rev. F. W. Robertson, M.A. Boston: Ticknor & Fields.

The study of Robertson's Sermons has been worth more to the intelligent ministers of this country than a whole course of lectures on Homiletics. Fragmentary and isolated as so many of his discourses are, and with thought and diction sometimes quite unfinished, they are yet so rich in that quality of thought which is fertile and suggestive, and so terse and vigorous and effective in expression, that one cannot read them without being conscious of a quickening of his own mind both intellectually and spiritually, and an incitement toward a more earnest, hearty, and effective style of preaching. The charm of Robertson is that he combines profound and independent thought, and the largest literary culture, with a quick moral sensibility, and the most simple, fervent, direct, and practical style of address. This volume is made up entirely of expository lectures on the epistles to the Corinthians, reproduced from his own brief notes, and the notes taken by several hearers during their delivery. Of course as lectures they are very incomplete. Some of them we are sure quite fail to represent the author's entire view of a doctrine, as they certainly fail to do justice to the doctrine itself. This is very noticeable in the fifth lecture on Christ Crucified. But if the reader will take these lectures not as embodying a system of divinity, nor as a formal exegetical commentary, but as fragmentary hints caught from a devout, vigorous, and earnest mind, he will read them without injustice to the author, and not only without injury but with great advantage to himself. The pointed application of the epistles to modern phases of life, shows what may be effected in that direction by familiar pulpit exposition of the Word of God. Robertson's works are published by Ticknor & Fields, and sold by Phinney, Blakeman, & Mason of this city.

EVIDENCES OF CHRISTIANITY.—Two works of great value in the department of Christian Evidences have lately been issued from the American press. The first is not new, but has long held the place of a standard treatise upon this subject. We refer to *Paley's Evidences*, which outline so well both the external and internal proofs of a divine revelation in the Bible. Since Paley wrote, however, the tactics of Infidelity have so much changed that parts of his argument are antiquated in their specifications and applications, though still sound in principle. This deficiency in Paley's treatise is happily supplied by the lucid and able "annotations" of Archbishop Whately, which apply the principles of Paley's argument to more recent objections, and where this is necessary restate the argument itself in a form adapted to meet the modern phases of infidelity. No theological student should fail to discipline his mind under the training of two such clear, candid, and conclusive reasoners as Paley and Whately, and any intelligent reader would be profited by these discussions. This new edition is brought out in an attractive form by Mr. James Miller, 436 Broadway, and will be sent by mail for $1 75.

The other work referred to, is not only a new publication, but new also in its line of argument. It presents the *Historical Evidences of the Truth of the Scripture Records*, with special reference to "the Doubts and Discoveries of Modern Times." This is the series of Bampton Lectures for 1859, delivered at Oxford by George Rawlinson, M.A.;—not the Col. Rawlinson whose name is so prominently associated with the deciphering of the cuneiform inscriptions, but his brother, the learned and able translator and annotator of Herodotus. That work, already republished by the Messrs. Appleton, is a sufficient introduction of the author to the American public. In this new volume Mr. Rawlinson has applied the results of his varied and ample historical reading and of the researches of Col. Sir Henry Rawlinson and others in Assyria and Babylon, and the latest results of Egyptology, to illustrate and confirm the sacred narrative. As a contribution merely toward the elucidation of ancient history, this modest volume is of great value; but in its special application of secular history to the illustration of the sacred record, it possesses an interest and value for Biblical students which can hardly be expressed in words. It is a most timely antidote to prevailing skepticism. We see not how any man of candor can read this volume, and retain a doubt as to the authenticity of the historical books of the Old Testament. Let every minister make this book the very next addition to his library. The notes have all been carefully translated by Prof. Arnold of Brown University. Published by Gould & Lincoln and Sheldon & Co.

THE NEW ENGLANDER.—If the editor of *The New Englander* had aimed to produce a choice specimen number to induce subscriptions with the opening of the new year, he could not have been more successful than in this February number now lying upon our table. There is not an article in it which does not possess a positive interest, and several of its articles are of superior merit. We had noted sundry points for extract and comment,—but our printer cries forbear. So we must postpone the notice of particular articles, and content ourselves with saying that in the variety of topics discussed, political, ecclesiastical, ethical, metaphysical, theological, literary, the reader has a fine exhibition of the life and power of the New England mind in dealing with all questions that pertain to the world of thought and the world of action. And yet this number so rich, so varied, so able, is only a fair representative of *The New Englander* under its present administration. Three dollars mailed to W. L. Kingsley, Esq., New Haven, will secure it for the year.

We have barely room to announce that the richly instructive lectures on the English language delivered in this city last year by Hon. Geo. P. Marsh, have been published by Mr. Charles Scribner in a handsome octavo volume, and shall receive early attention.

# Commercial and Financial.

### Steam versus Hand Fire-Engines.

One of the greatest of recent improvements in practical art, has been the application of steam to the working of fire-engines. The use of them has been proved efficacious in a marked degree. The great advantage of their use is their more speedy application of water to the extinction of fire, and that by a much smaller exertion of man-power. A great saving of property from destruction by fire, is the great result. Yet, strange to say, the firemen of this city, as a body, will not allow the use of these steam-engines. At some of the recent fires, the firemen interfered and prevented the steam-engines from being used, thus delivering up to destruction much property that otherwise would have been saved. The firemen fancy their interests are to be injured by the application of steam to fire-engines. The only result in that direction that could happen, would be that less firemen would be required for the extinction of fires. And this we think would be a great advantage in many ways; for as at present conducted, with an industrious, energetic, and well-disposed body of men, there is a great portion of disorderlies—and these last are the very parties opposed to the improvement. Is there no remedy for this? The Fire Department is under the control of the city, whose officers would do well to look to the matter. The City Government should see that the Steam Fire-Engine Brigade has fair play. They owe this to the property-owners and tax-payers.

The recent election of Chief of the fire companies turned on this very point. Shall the use of the steam fire-engine be tolerated or not? Mr. Decker was elected in consequence of his declared opinion, that it should not be used. Surely the fire companies do not exist for the benefit of their members, but for the benefit of the city, the property in which they are elected to aid in preserving from fire. The inhabitants owe much to the fire companies, on whom they are dependent in times of conflagrations, and it is important that the efficiency of these bodies should be enhanced by their being compelled to use steam fire-engines—which, if no better means exist for providing, the city ought to do. Who will take this question up?

### "Constitutional Dry Goods."

The following card appears conspicuously in *The Southern Confederacy*, and in order that it may have a wide circulation we give it a place in our columns:

**To the Public.**

ATLANTA, Jan. 23, 1860.

JAMES P. HAMBLETON, ESQ.—Dear Sir: I notice in your issue of the 22d inst. and in previous issues that you have classed the house of Messrs. Cameron, Edwards & Co. as not *Black Republicans* or *Abolitionists*, nor have they ever been. They are *Constitutional* men, and have never by *act*, implication, indirection, or otherwise, used any influence to further the schemes of Northern or sectional fanatics. This firm is and always has been devoted to the rights of the *South*, the enforcement of the Dred Scott decision, the enforcement of the fugitive-slave law, and the *Constitutional* administration of the Government.

And furthermore, this firm never has exerted any influence, either by vote or contributions, to the detriment of the institution of slavery.

The members of the above firm are Union-loving men, and are ready to go as far as any *Southern* men in putting down all attempts of Northern fanatics with the Constitutional rights of the South. I am called upon to deny the above charge, from my connection with the above firm, for several years past, as their representative in Georgia, Alabama, and Mississippi, and knowing them as I do to be devoted to the interests of the South.

By giving the above denial a place in your columns you will put the firm of C. E. & Co. right before the public and their Southern friends. Yours respectfully,

W. R. ELLIS.

### Another Card.

*The Express* contains a card from *The Southern Confederacy* edition, announcing the fact, by authority we suppose, that Davis, Noble & Co., 87 Chambers street, have "never been tainted with any of the anti-slavery isms of the day." OH MI!

### The Chamber of Commerce and China.

The Chamber of Commerce has memorialized the President to mediate between the Chinese and the English and the French, who have united to redress the disasters on the Peiho. The Chamber of Commerce thinks that commerce will be injured by the French and English enforcing on the Chinese Government the necessity of keeping faith and the observance of treaties.

The treaty entered into with ourselves by the Chinese does not appear to be carried out, and our Embassador has not been received at Pekin. There is not the least expectation that the French and English Governments will accept any mediation, as such a step would only convince the Chinese that they were afraid of them. The cause of commerce, of civilization, and even of Christianity in the East, is only to be furthered by enforcing treaty obligations, and inspiring the sentiment that faith is not to be trifled with. The movement of the Chamber of Commerce is an absurdity. The simple submission of the Chinese can only prevent war—which submission seems demanded by the interests of civilization and the overthrow of Chinese idolatry.

### Items.

. . . The Security Fire Insurance Co. has declared a dividend of 5 per cent to its stockholders, payable on demand.

. . . Large silver smelting works have been erected in San Francisco for the purpose of reducing the silver ore from the great mines lately discovered near Washoe Valley, in Western Utah. This ore averages about $3,000 per ton.

. . . The Boston Corn Exchange are trying to induce the Grand Trunk Railroad Company to extend the terminus for their freight, by special arrangement, to that city. Wide awake, the Yankees! Next year the Erie and New York Central will probably *think* of the same project.

. . . The Pacific Mail Steam-ship Co. have decided to run a line of steamers from New Orleans to Aspinwall. The first ship, the St. Louis, will leave that city the 7th of March. A good move. What say you now, Mr. Vanderbilt, about "them air fellows" of the P. M. S. Co.

. . . The needful amendments to the charter of the Erie Company, to enable the concern to reorganize its finances and to settle with its creditors, have been introduced into the Senate at Albany, and will probably pass into a law without serious objection in either house.

. . . The Australian papers notice a very decided falling off since last year in the yield of gold from the mines in that country. Up to the latest date the escort had brought down gold valued at £7,532,386, against £8,184,400 in 1858. The shipments were £8,082,356, against £8,794,829. One or two new fields of great extent had, however, been opened.

. . . The specie in the Bank of England (Jan. 25th) is £15,559,096 sterling, and is steadily decreasing—which must in a little time produce a stringency in the money market. The unemployed notes amount to £4,715,740 sterling. Amount of notes in circulation, £21,626,880—showing the large decrease of £136,260 in the week.

. . . At a meeting of the Rhode Island Society for the Encouragement of Domestic Industry, the report of the cultivation of flax, and its manufacture into cloth and other fabrics, was discussed. It was recommended to agriculturists in New England to try it, as the sale of the seed alone would pay for the labor, and by using the lint an article could be obtained cheaper than cotton, and superior for manufacturing purposes.

. . . The Pawners' Bank of Boston has commenced operations on the same plan as the famous "Monts de Piete," or Banks of Charity in Paris. This bank will loan money on all goods and chattels at the rate of one and a half per cent. per month, which includes the cost of storage, insurance, etc. When it is considered that thirty or forty per cent. per month is frequently charged by regular pawn-brokers, no fault can be found with the rate demanded. The goods can be redeemed at any time by the person placing them in pawn, or they can be kept in pawn any length of time the owner may desire, upon his paying the interest as it falls due. If the goods are not redeemed at the time specified, they are to be sold at auction, and all that they bring, after paying the loan and expenses, will be kept for the borrower one year, and, if not called for at the end of that time, will be placed in the "Profit and Loss Fund."

### European Money Markets.

The Banks of England and France continue to lose specie, and the rates of interest are tending upward. The demand for gold in London is chiefly to pay for silver purchased on the Continent for export to the East, against supplies of Government *rupee* paper transmitted to England. The Continental exchanges are against England. It is expected that the next mail will bring advice of the Bank of England raising its rate to 3½ ₰ cent. The active drain of specie is not accompanied, however, with any pressure for money, which appears easy at present at 3 ₰ cent. The Bank of England is contracting its circulation by selling public securities.

P. S.—The Bank has raised its rate to 4 per cent.

### Foreign Exchange.

The transactions in foreign exchange have been light of late, and the market rates are consequently heavy. The importers are hardly remitting for their purchases at present. Banks and bankers' drafts for sterling rule at 108⅛ to 108¾, sixty-day usance; and commercial bills at 108 to 108⅝. Those houses asking higher rates are understood to be out of the market. Sight drafts are 109¾ to 109⅝, on London. Francs are 5.21¼ to 5.17½, 60 days; and 5.16¾ to 5.15 for three days' sight. Hamburg, 36⅛ to 36¾; Amsterdam, 41⅛ to 41⅜; Bremen, 78⅛ to 78⅝.

### Money Market.

The money market has assumed additional ease. Since our last report the sum of $1,400,000 has been received from San Francisco in specie. Rates for the use of money are declining. A large amount of money is offering on call at 6 per cent., and up to 7, at which latter rate the banks and trust companies loan freely. Those borrowers who, under the form of call loans, yet wish them to remain undisturbed, apply mostly to the trust companies, and such banks as are not apt to call in their loans suddenly, and such borrowers prefer paying the higher rate. To those, however, who really want only funds for a short time, 6 per cent. loans can easily be obtained on first-class securities. There is an increase in the amount of business paper offering, though hardly equal to the increasing supply of available funds for discounts. Strictly prime sixty-day indorsed bills rule at 6 to 6½ per cent; and ninety-day upwards to six-months' rule at 6¼ to 7⅜ per cent. Single-named prime paper rules at 7 to 9 per cent., as per length of time to run to maturity, and preference of names. The shipments of specie this week have been very light. The Sub-Treasury has nearly received all it has to receive on account of the last loan, and this, with the passing of the Appropriation bill, will turn the balance of receipts over Treasury disbursements, which have been large the other way—and the disbursements will now far exceed the receipts for a time. The Custom receipts are, however, large. The steamer City of Baltimore on Saturday took $74,000 only of specie for Liverpool.

### Latest Bank Returns

COMPARED.

| | Feb. 12, 1859. | Feb. 11, 1860. | Feb. 4, 1860. |
|---|---|---|---|
| Capital | $68,040,000 | $69,433,000 | $69,433,000 |
| Loans | 29,106,318 | 123,336,629 | 124,091,982 |
| Specie | 23,419,068 | 19,787,567 | 19,924,301 |
| Circulation | 7,872,441 | 8,185,109 | 8,174,450 |
| Exchange | 20,466,606 | 21,674,908 | 21,898,736 |
| Deposits | 69,346,818 | 76,471,055 | 77,577,694 |

### Dry Goods.

Comparative Statement of the Imports of Foreign Dry Goods at the port of New York for the week and since January 1st:

| For the week. | 1858. | 1859. | 1860. |
|---|---|---|---|
| Entered at the port | $1,439,218 | $3,414,073 | $2,314,692 |
| Thrown on market | 1,752,751 | 3,533,295 | 2,599,637 |
| **Since Jan. 1st.** | | | |
| Entered at the port | 5,916,990 | 16,700,829 | 17,648,024 |
| Thrown on market | 7,415,740 | 18,314,578 | 18,137,736 |

There is a steady and regular increase in business as the spring approaches, but without the least excitement. Buyers are rather shy than eager, and prefer moderate bills, with the prospect of coming into the market again during the season, to large bills. The Southern houses have bought largely, and the Western houses sparingly. Western buyers are on here in considerable numbers, making assorted purchases in a limited way. The imports last week have fallen off, as compared with the corresponding week of last year. Silks are in increased demand and staple goods are firmer. Fancy styles are less regular in price. Ribbons are in better demand than usual, but only desirable qualities are firm in price. Delaines are in additional request, but French and English are not yet in great supply. Poplins are active. Woolens are dull, and German cloths are heavy in price. Fancy cassimeres are also comparatively inactive, and drooping in price. Domestic staple cotton fabrics have rather an upward tendency in price. The export demand is large, and has an influence on prices. Bleached goods are selling freely, ahead of arrival. Drills are very active. There is more doing in prints. The assortment is large and varied, and a much larger demand is anticipated. Lawns are firm and active. Domestic woolens are in fair demand, as respects the lower grades. Fancy cassimeres are wanted, only of the best grades.

### Imports and Exports.

The following are the Comparative Tables of the Trade of the Port for the past week and since Jan. 1st:

| Imports. | 1858. | 1859. | 1860. |
|---|---|---|---|
| For the Week— | | | |
| Dry goods | $1,499,218 | $3,414,073 | $2,314,692 |
| General merchandise | 580,737 | 2,491,505 | 1,639,618 |
| Total for the week | $2,028,955 | $5,905,578 | $3,954,310 |
| Before reported | 9,004,460 | 23,109,861 | 24,567,169 |
| Since Jan. 1st | $11,033,415 | $29,015,439 | $28,521,479 |

| Exports Exclusive of Specie. | 1858. | 1859. | 1860. |
|---|---|---|---|
| For the week | $865,156 | 923,817 | 1,909,069 |
| Previously reported | 4,671,044 | 3,826,101 | 5,469,431 |
| Since Jan. 1st | $5,536,200 | 4,749,918 | 7,378,490 |

| Exports of Specie. | 1858. | 1859. | 1860. |
|---|---|---|---|
| For the week | $2,928,270 | 361,550 | 92,350 |
| Previously reported | 5,725,618 | 2,951,129 | 942,219 |
| Since Jan. 1st | $8,653,889 | 3,312,672 | 1,034,569 |

### Stocks.

The stock market has been very irregular. The uncertainty respecting the proposed toll to tax railroad freights in this state has depressed New York Central stock, which is the leading stock on the market. Pacific Mail Steam-ship has again become suddenly buoyant, the reason of which is unknown. A further issue of Missouri state stock to railroads is anticipated by an action of the coming session of the Missouri Legislature, which keeps down the price of the stock.

Insurance stocks are mostly nominal. The new company's stock is unsaleable except at a *great* discount. Bank stocks are best held, and are higher than in January. The Atlantic Bank passed its usual January dividend.

We annex the sales at the Board for the six days ending 11th inst.:

| No. of Shares. | Banks. | Prices. | Last Dividends. |
|---|---|---|---|
| 40 | Bank of America | 109 | 3½ |
| 13 | Metropolitan Bank | 107, 107¼ | 4 |
| 200 | Phenix Bank | 106, 106¼ | 3½ |
| 75 | Park Bank | 105¾, 106, 106¼ | 4 |
| 5 | Market Bank | 101 | 3½ |
| 50 | Mechanics' Banking Asso. | 99¼ | 3½ |
| 10 | Union Bank | 99 | 3½ |
| 22 | Am. Exchange Bank | 98¼, 97¼ | 3½ |
| 10 | Continental Bank | 98 | 3½ |
| 115 | Bank of Commerce | 96 | 3½ |
| 20 | Chatham Bank | 92 | 3½ |
| 10 | Ocean Bank | 88 | 3½ |
| 20 | Hanover Bank | 91 | 3½ |
| 15 | Artisans' Bank | 80, 81 | 3½ |

## NEW YORK CATTLE MARKET.

**Reported for The Independent.**

WEDNESDAY, Feb. 15, 1860.

TOTAL RECEIPTS OF ALL KINDS.

| | Cattle. | Cows. | Veals. | Sheep. | Swine. |
|---|---|---|---|---|---|
| Allerton's | 2,341 | 37 | 333 | 203 | .... |
| Brewning's | 60 | 10 | 22 | 675 | .... |
| O'Brian's | 41 | 69 | 84 | 1,403 | .... |
| Chamberlain's | 31 | 24 | 18 | 3,123 | .... |
| Total | 2,463 | 140 | 457 | 5,663 | 3,068 |
| Total last week | 3,682 | 93 | 402 | 9292 | 2,845 |
| Increase | .... | 47 | 55 | .... | 223 |
| Decrease | 1,219 | .... | .... | 3,629 | .... |

Number on sale to-day at Allerton's of Beef Cattle..... 2,341
Number last Wednesday " " ..... 3,543
Sold to butchers at Bergen, New Jersey..... 787

BEEVES FROM DIFFERENT STATES.

A. M. Allerton & Co., Proprietors of the Washington Drove Yards, 44th street, report the Cattle in Market from the following states:

| | |
|---|---|
| New York | 649 |
| Pennsylvania | 22 |
| Ohio | 607 |
| Indiana | 284 |
| Illinois | 302 |
| Connecticut | 29 |
| Michigan | 88 |
| Canada | 65 |
| Iowa | 116 |
| Missouri | 45 |
| Kentucky | 44 |

STOCK BY RAILROADS, &c.

| Conveyance. | Cattle. | Cows. | Veals. | Sheep. | Swine |
|---|---|---|---|---|---|
| Erie Railroad | 495 | .... | .... | .... | .... |
| Hudson River Railroad | 1,586 | .... | .... | .... | .... |
| Harlem Railroad | 200 | 37 | 335 | 262 | .... |
| Camden and Amboy R.R. | 28 | .... | .... | .... | .... |
| On foot | 31 | .... | .... | .... | .... |

GENERAL REMARKS.

At market 2,463 Beeves, 140 Cows, 457 Veals, 5,663 Sheep and Lambs, and 3,068 Swine—showing an increase of 47 Cows, 55 Veals, and 223 Swine, and a decrease of 121 Beeves and 3,629 Sheep and Lambs. At Bergen, N. J., 787 head of Beeves were sold to New York butchers. At Allerton's 2,341 head were on sale, mainly from New York, Ohio, and Illinois. The Hudson River Road brought over 1,586 head. The Beef cattle trade was active under a short supply, and a smaller quantity of beef fit for retailing. Drovers were jolly over an advance of full *half a cent per lb.*, not because they were satisfied, but simply for the reason that they do not now much expect to get prices up over 10c. per lb. We quote at 7 to 10¾c.; some very extra, 11 to 12¼c.; average rate, 8¾ to 9c. Veals have not changed. We quote at 5 to 7c.; extra, 7¾c. Milch Cows are nominal and dull at $25 to $60. Swine are quite firm at 6 to 6¼c., live. The receipts of Dressed Hogs for January were 35,481. Sheep and Lambs have advanced 25 to 50c. per head, with a decreased supply. Albany is sending moderate supplies of Carcass Mutton. The sales today were at $2 50 to $8; average, $5 50 to $6; quality good to prime. Bellis & Kent sold 345 head for $1,979, and McGraw & O'Brian 1,362 head for $6,416 85.

Swine have continued to advance under a firm provision market and a good inquiry for fresh pork. The receipts have been 2,425 head by Hudson River Yards, 1,568 by Western Yards; total 3,993. The receipts of Western Dressed have been 4,475 head. We quote Western Dressed at 7 to 8c., and City at 8¾ to 8¾c. Fine are selling at 6 to 6¼c. Several lots have arrived from New Jersey weighing 575 average.

## REVIEW OF THE MARKET.

*This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.*

ASHES.—Prices of both sorts continue very uniform. Sales of Pots at $5 25, and Pearls at $5 37½.

COFFEE.—There has been a good demand for all kinds. Sales of 7,500 Rio, including invoices per India, Starlight, and Flying Cloud, at 11⅞ to 12¾c. The stock of all kinds on hand is 64,000 bags and mats, including 23,000 Rio and Santos, and 32,000 Java. The sales additional were 800 mats Manilla, 3,000 Java, 500 Ceylon, 1,000 Maracaibo, 500 Laguayra, and 1,000 other kinds in lots.

STOCK OF RIO.

| | | |
|---|---|---|
| Feb. 11th, | New Orleans | 64,000 Bags. |
| " " | Baltimore | 6,500 " |
| " 14th, | Philadelphia | 3,730 " |
| " " | New York | 23,313 " |
| | | 97,513 " |

COTTON.—The market has been steady, with a fair demand. The sales reach 14,000 bales, including 5,000 in transitu. The export has been 4,859 bales, viz.: to Liverpool, 3,432; Antwerp, 844; Hamburg, 244; Amsterdam, 204; Bremen, 133. We annex quotations. The basis of the in transitu lots were as follows: New Orleans, with freight at 9-16d., Middling 11¼c.. Low Middling 10¾c., Good Ordinary 10c., Ordinary 9¾c.; Mobiles, with ½d. freight, Middling 11c., Low Middling 10¾c.. Good Ordinary 9¾c., Ordinary 9c.; Apalachicola, with freight ½d., Strict Middling, 11c., Middling 10¾c.; Savannah, with ½d. freight, Middling 11c.

NEW YORK CLASSIFICATION.

| | Uplands. | Florida. | Mobile. | N. O. & Tex |
|---|---|---|---|---|
| Ordinary | 8¾ | 8¾ | 8¾ | 8¾ |
| Middling | 11¾ | 11¾ | 11⅞ | 11⅞ |
| Middling Fair | 12 | 12 | 12⅛ | 13 |
| Fair | 12⅞ | 12⅞ | 13 | 13⅛ |

FISH.—The demand for Dry Cod is quite limited, but prices rule firmly on account of the light stock offering. Mackerel are also in light supply, and are firm, but the demand is moderate. Pickled Herring are in good supply, and are somewhat heavy. Sales of 800 bbls. at $2 50 to $5 25, as to quality. Other descriptions sell slowly, as wanted, at quoted rates.

FLOUR AND MEAL.—Since this day week we have had a better local and Eastern demand for the low and better grades of Western and State Flour, but there has been considerable irregularity in the market, especially in the high grades. Those have in some instances been pressed on the market, holders evincing a desire to realize as the season advances. Early in the week there was a speculative demand for the low grades of Extra Ohio, chiefly for Western account, and a better shipping demand may be noted for this description for the West Indies and Central America; and with light arrivals these have advanced, are still relatively lower than at the principal markets in Ohio, and the arrivals in prospect are quite limited; hence the strong speculative feeling so noticeable for some time past. Our stock is still large for the season, and with unfavorable news from Europe the prospect for an early advance is by no means flattering. The export demand has abated, and little or nothing has been taken for Europe. At yesterday's market holders evinced a strong desire to realize, and to effect sales freely submitted to a further decline—the market closing flatly. Canadian Flour has fluctuated considerably, changing with the supplies. Common extras are now abundant, and these have sold at irregular rates, although closing firmer and more active. Southern Flour has been in fair demand for the Southern and Central American trade, but with large receipts prices have declined, and close in favor of the buyer. Rye Flour has been offered freely, and with a fair demand is firm. Corn Meal with large arrivals has declined, and closes heavily. Buckwheat Flour has been in fair demand, and is steady at the close at $1 62 to $1 75 per 100 lbs.

GRAIN.—The demand for Wheat has been quite moderate during the past week. The arrivals have been moderate, and prices are without important change, with the exception of Choice White Southern—this is very scarce, and has improved materially. All kinds of Choice White are extremely scarce, and are much wanted at extreme rates. There is considerable California in the market, but it is slow of sale, the quality not being very good, (harsh, flinty Wheat,) and does not yield well. Spring is held with much confidence, at our quotations. Rye has declined, with a light demand and fair arrivals. Barley has improved, with more inquiry and light receipts. Barley Malt is more active, and is firmly held. Oats have been active, and have advanced, with limited arrivals. Corn has declined considerably, with a moderate local and Eastern demand, but at the close, with more inquiry, a portion of the decline was recovered. White Beans have been in fair demand, and are more plenty, at $1 to $1 12½.

HOPS.—There is no change to notice. A moderate inquiry prevails at 12 to 16c. for ordinary to good first sorts, and 17 to 18c. for choice lots. The latter are scarce. Old are without movement.

NAVAL STORES.—Spirits Turpentine has further advanced, under limited receipts, a fair export inquiry, and a diminishing stock, but the demand is less active toward the close on account of the firmness of holders, who are indifferent sellers short of 46 to 47c. for merchantable and shipping lots. The sales include 8,500 bbls. at 45¾ to 46¼c., cash. Crude has ruled quiet. Common Rosin has been in improved demand, and prices have advanced to $1 60 to $1 62½c. per 310 lbs., afloat and delivered, with large transactions at from $1 56 to $1 62½c. to arrive, and on the spot. Other grades have been sparingly dealt in, and prices are in the buyer's favor. Tar is steady, but less active.

OILS.—Crude Whale has been a little more active at slightly enhanced rates, but other descriptions have been very sparingly dealt in at prices within our range.

PROVISIONS.—Since our last there has been a very active demand for Pork, chiefly speculative, and largely for future delivery. The local demand has been quite active, and at a material advance in the rates. The accounts from the West are more and more confirmatory of a short crop, and with a large export demand and a moderate stock for the season, holders are very confident of a further material advance. This will depend upon the course of the market this and next month. Should prices be unduly stimulated now, its consumption would be greatly diminished; but in the present condition of the money market this does not appear probable. At the close of yesterday's market, prices were hardly so firm. Beef has been in active demand, and has improved; the arrivals are limited, and the stock is reduced. Prime Mess has been in fair demand, and is very firm. India Mess is scarce, and choice qualities command higher rates. Beef Hams have advanced under a good demand and light receipts. Cut Meats are more plenty, and have been in brisk demand for the trade, and we notice some inquiry for shipment at better prices. Lard has been in good demand at the recent advance, closing quietly—the inquiry for export abating. Dressed Hogs have advanced under a brisk demand—packers buying freely for cutting into Bacon and Prime Mess Pork. Butter has been in fair demand and is plenty. Sales of Roll at 11 to 15c. This is quite plenty. Cheese has been in good request for the trade and for export, at full prices. The stock is reduced.

RICE has been in active speculative demand, partly for export. Sales of 4,000 tcs., including 1,500 tcs. to arrive, and 1,000 for export. The sales mainly were on speculation at $3 75 to $4 37½, closing at $4 50 for choice.

WOOL.—The market is rather quiet, pending an auction sale announced for Thursday. The supply of desirable grades, however, is small, and prices rule steadily. The transactions include 75,000 lbs. State and Western fleeces at 44 to 62c. for quarter to full-blood Saxony; 15,000 lbs. common to fine California at 12 to 28c.; 35,000 lbs. Canadian at 35c.; 50 bales Texas at about 32c. cash; 50 do. unwashed African, and 130 do. unwashed and washed Smyrna, on private terms.

# PRICES CURRENT.

CORRECTED FOR THE INDEPENDENT.

**Ashes**—DUTY: 15 ₰ ct. ad val
Pot, 1st sort 100 ₰ — a 5 25
Pearl, 1st sort.. 5 37½ a —
**Candles**—DUTY: 15 ₰ ct.
Sperm, ₰ ℔ ..... 38 a 40
Do. pt. L. Pch'se Co. 50 a —
Do. do. J'd & M'y — a 50
Adam'tine, City ... 18 a 20
Adam'tine, Star ... 17 a 18
**Coal**—DUTY: 24 ₰ ct. ad val
Liv. Orr'l ₰ ch'n ..... all 00
Sidney ..... 6 50 a —
Pictou ..... — a —
Anth'e ₰ 2,000 ℔ 4 40 a 5 37½
**Cocoa**—DUTY: 4 ₰ ct. ad val
Maroc'o in bd. ₰ — 50 a —
Guayaquil in bd — 14 a 15
Para, in bond ..... — a —
St. Dom'o, in bd ..... — a —
**Coffee**—DUTY: 15 ₰ ct. ad val
Java, white, ₰ ℔ .... 14¾ a 15¾
Bahia ..... none.
Brazil ..... — 11¾ a 12¾
Laguayra ..... 12¼ a —
Maracaibo ..... 12 a 13½
St. Dom'o, cash ... 11¾ a —
**Copper** (KUPFER) — DUTY:
Bolts and Braziers' 15 ₰ ct.
Bar, and Sheathing, FREE.
Sheath'g, new, ₰ 26 a 27
Sheath'g, old ..... 20 a 21
Sheath'g, yellow .... 20 a —
Pig, Chile ..... 21¾ a 22
Bolts ..... a 30
**Domestic Goods**—
Shi's bn. ¾ ₰ yd— 7 a 7¾
Shirt'gs, bld ..... 7 a 7¾
" S. I. do. ..... 7 a 8
Sheetgs br, 4-4 — 8¾ a 8¾
Sheetgs br. 5-5 — 9 a 10
" bl. 4-4 .... 7¾ a 8¾
" bl. 5-4 .... 10¾ a 12
Calicoes, blue .... 8¾ a 8¾
Calicoes, fancy .... 8 a 10
Br. Drills ..... 8¾ a 8¾
Kent. Jeans ..... 13 a 27
Satinets ..... 27 a 65
Checks, 4-4 ..... nom.
Cot. Os So. No. 1 — 10¾ a 13
Cot. Os. So. No. 2 — 8¾ a 10½
Cot. Batts ..... nom.
Cot. Yn. 5s 12 ₰ lb ..... nom.
Cot. Yn. 14s 20 ..... nom.
Cot. Yn. 20s & up. ..... nom.
**Drugs and Dyes**—
Alcohol ₰ gal. — 48 a 54
Aloes ₰ ℔ ..... 8 a 10
Aloes Socotrine .... 30 a 45
Alum ..... — a 2¼
Am'y, refined, cash — 12½ a 12¾
Argols, refined .... 32 a 35
Arrowroot Berm — 30 a 40
Arsenic, pow'r .... 3½ a 3½
Assafœtida ..... 5 a 25
Balsam Capivi .... 48 a 57
Balsam Tolu .... 50 a 62½
Balsam Peru .... 1 25 a 1 30
Berries Pers. .... 9 a 10
Berries Turk. .... 9 a 12½
Bi-Carb. Soda .... 3¾ a 3¾
Borax, refined .... 18¾ a 19½
Brimstone rll. .... — a 3¼
Brimstone flor. .... 3¼ a 3¾
Brimstone ₰ tun. 45 00 a —
Camphor cr ₰ ℔ .... 31 a 32
Camphor ref. .... 39 a 40
Cantharides .... 72½ a 75
Car. Ammonia .... 15¾ a —
Cardamoms .... 1 12½ a 1 15
Castor Oil in bls. ₰ gal. .... 95 a 1 05
Castor Oil, E. I. 1 02½ a 1 05
Chamomile, ₰ ℔ .... 31 a 32½
Chlorate Pota. .... 30 a 34½
Cochineal Hs. .... 95 a 1 05
Cochineal Mex. .... 92½ a 1 00
Copperas Am. .... 1 00 a —
Crem Tar ₰ ℔ .... 32 a 33
Cubebs E. I. .... 35 a 40½
Cutch ..... 7½ a 8
Epsom Salts .... 2¼ a 2½
Gamboge ..... — a 25
G'm Arabic sorts — 9 a 10
G'm Arabic p'd — 12 a 25
Gum Benzoin .... 50 a 53
Gum Copal .... 4½ a 5½
Gum Myrh, E. I. .... 10 a 25
Gum